The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

June 17, 1922

In God's Hands

My spirit lies within Thy hands:
About my heart Thy fingers close
As clasping petals of the rose
Shut round the dew that in them stands:
My being lieth low and still
Within the shadow of Thy palm,
Within that shadow where the calm
Of peace first stole along my will.
There ever let me live and lie
In that secure and silent tent
Of quiet love's own banishment
While worlds and ages wander by:
There ever let me lie and feel
Thy clasp, O God, about me steal.

H. L. Haywood.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can btain reliable goods from epurtable houses. will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an editorial in the Leader.*

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Μιγμα

"Go plant the arts that woo the weariest,
Bold arts that simple workmen understand,
That make no poor men and keep all men rich,
And throne our lady beauty in the land."

υ λ

There is a wide-spread belief that the production of luxuries "makes work" and "puts money in circulation," and is, therefore, a good thing for everybody. The fact which should be stamped upon our minds, however, is this: Luxuries divert labor, materials and capital into channels which are of little social value, and therefore raise the price of the necessities of life, thus increasing the struggle of the poor. Upon this point economists are generally agreed. (*Kirby Page.*)

υ λ

Americans have an easy way of considering themselves anti-imperialist. They are very fond of abusing the British for outrages in Ireland and in India; they are astonishingly aware of the details of Japanese policy in Korea; they have no hesitation to label France "imperialist." It does not occur to them that their own country might be imperialist. Yet what was the great westward expansion but an imperialistic drive against the Red Indians, in the course of which they were virtually wiped out. Since the Spanish-American War the United States has moved steadily along the traditional lines of financial imperialism. The old fashioned American points with pride to the record of schools and of material improvement in the Philippines and in Cuba; he pays small attention to the fact that the Filipinos clamor for independence, and is hardly aware of the domination of Cuban political life by American sugar interests. (*Manchester Guardian.*)

υ λ

A larger proportion of Jews go to college than of any other race in America. (*The Nation.*)

υ λ

A judge who was trying a boy for his offenses questioned the father and discovered these facts: that the previous six months he had not been at any place in the evening with the boy; that he had no definite knowledge of where the boy had been spending his evenings; that there never had been a social evening arranged at home for the boy or his friends. The *London Advertiser* supposes that the father was busy with other things. But there was nothing more important or lying more directly in the path of his duty. (*Toronto Globe.*)

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It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE
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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

He has much who is content with little.

* *

It is easy to be brave when the enemy is absent.

* *

Boast of your liberty as you will, but keep within the law.

* *

To be pleased by somebody is often the best way to please.

* *

The grown man is as fussy about his playthings as the little child.

* *

It was a poor sermon; the congregation made it so, and then said so.

* *

The evils are many and frequent which we invite through indolence.

* *

The church that is measured by numbers only will always be small.

* *

Too often is our criticism of others but a confession of our own sin.

* *

We owe and must pay large debts to the living, to the dead but justice.

* *

Think not that with whining you can pay your moral or material debts.

* *

A good laugh a day will keep the devil away. Note we say a *good* laugh!

* *

A heart without a head is almost as bad as a head without a heart, but not quite.

* *

'Tis better to be a coward than to be dead if the consequences end with the event.

* *

To be cured of your longing by getting what you want is quite as apt to be disaster as achievement.

* *

With a little fish we bait for larger fish; with small praise of others seek to catch large praise for ourselves.

* *

We have known those who before they were converted were almost divine, and afterward were inhuman.

The trouble some people take to get out of work should be capitalized for the benefit of those who can not work.

* *

The Only Way

The millennium will never come to men but through men! There is the one open door. The multitude of schemes for bringing in the kingdom of heaven by legislation and mechanics show an undying desire and purpose which are good, but which will never materialize, excepting as the man-power is enlisted. And the peculiar hold of the Church and religious forces is upon the man. The Church can reach the man and, through the man, the thing. It is but a dream from which there is a dread awakening which gives to the world a mechanical transformation, for the machine but spins to its destruction, save it have as the governor the man. We may calculate our progress in mechanics, but the trained mind and purified heart are primary to all progress. The minister is to reach the throttle through that man in the pew.

The Secret Is Out

Across the front page of one of our most prominent parish papers is flung the topic of the sermon for the coming Sunday—"The Creed of an American." That is just the thing we all wanted to know, and behold, it is revealed and we read in large letters "The Creed of an American—No Evening Service!" Now we know! "Art. I. No Evening Service." After some ages of debate and creedal disputations, we shall probably read, "Art. II. No Morning Service." And only a little later, "Art. III. No Service of any kind, any time, anywhere." The creed of the American is of necessity a movable feast, trying to keep ahead of the procession, with the ministerial drum major waving the baton in the lead. But sometime some wise one is going to cry out, "You seem to be on the way, but where are you going?"

The Object of It All

The reader of the "trade journals" of the fraternal orders will be surprised to find that the ultimate object of them all is to get an ever-increasing membership, and the immediate object is to get those who are members to attend the meetings and pay their dues. We have heard so much of the "self-seeking church" that we may find some significance in these observa-

tions. A fraternal society is assumed to have some altruistic leanings, but aside from a contribution to some worthy charity "on the side," the fraternity is kept within their own membership. Out of this fact has grown the multiplication of these orders until no man can number them and every man has a task to keep the run of those to which he belongs. We are affiliated with several of the biggest and best, and find much entertainment in the good fellowship, but the time now is when we are to think in bigger terms than the order defended by our own goat! These orders are but small samples of what the brotherhood of man means. In spite of its faults, just here we see the Christian Church standing in regal splendor; it is the one organization of universal fraternity and universal brotherhood, and it need feel no shame when it invites the world to membership, and urges the members to attend the meetings and pay their dues. If a man can feel proud to belong to the Exalted Order of Bull Pups and to wear the regalia thereof, is it not about time that every member of a Christian Church should rejoice in his privileges?

* *

JUNE WEDDINGS

"WHAT is so rare as a day in June," sang the poet, thinking of the beauty and wonder of nature. This very beauty and wonder are added to and made more significant by the young men and women who unite their lives and enter upon the great experience of marriage. It is not strange that June is the month of all the year when so many get married, though any month may be chosen and any weather may happen with little or no effect upon the two young lives. The most important conditions for the happiness of their marriage are within themselves. To be united with the loved one any time, any place, with any weather, is the great thing, the profound experience, the amazing experiment.

If the inner condition of their hearts is deepened when the day is beautiful and if it has the power to lift them above the outer circumstances if these are unfavorable, so in a far deeper sense their moral character is the greater condition of happiness and it makes them largely independent of circumstances. A true marriage with the prophecy and pledge of enduring happiness is the union of two moral personalities. If both come into this sacred relation with equal purity of life, with no regret or shame for things done in the past, with integrity of character, a keen sensitiveness to the higher things of life and a deep devotion to the greater values, and their lives firmly grounded in divine realities, then they are in moral condition for the marriage of minds and hearts.

The abiding conditions for enduring happiness in marriage are mutual respect, confidence, forbearance and sympathy. True love has all these virtues and a happy marriage requires them. There must be respect for each other's persons, opinions, ideals and interests. There must be confidence in each other's fidelity anywhere and always, and each must live above the dank, miasmic level of suspicion. There must be forbearance because the problem of the adjustment of two individualities is very difficult and sometimes creates grave dangers of clash. June may have thunder storms as well as rare days. To bear and forbear with each other will make for a fine adjustment. And there must be sympathy with each other's tasks, interests and endeavors; to feel with each other in these different situations and interests of life will bind their hearts together.

If these moral conditions are fulfilled and these moral virtues possessed, then their marriage will realize its threefold purpose. It will make for the enhancement of their personalities, the development of their character, and the enrichment of their lives. These two lives will go through the various experiences of our human lot indissolubly united in the greater interests of life whether the child comes or not. But if the child comes trailing clouds of glory from God into their home, then the familiar purpose of marriage will be realized. The cradle will be the most beautiful piece of furniture in the home; the real "eternal triangle" of life will be there: the father, mother and child. And the social purpose of marriage will be fulfilled, for the life of the family will be perpetuated, society will be enriched, the race continued and humanity have another member, and who knows but this child may be sent of God for the salvation of the world!

* *

A REFRESHING UTTERANCE

WITH ceremonies befitting the occasion the old Supreme Court building in the city of Philadelphia was recently rededicated. The Supreme Court of the United States held its sessions in that building during the years when Philadelphia was the capital of the nation, and three members of the present court took part in the rededication.

Chief Justice Taft made the principal address; and in these days, when so many inferior judges are resenting any criticism of judicial decisions and so many persons are still suffering on account of such criticism, it was surely a very noteworthy and encouraging utterance. For he not only did not resent such criticism, but he emphasized the importance of it, and illustrated the need of it by mentioning cases in which the decisions of the Supreme Court have been rendered by a bare majority and have been severely criticized by a minority of its members, as well as certain other cases in which the progress of events has disclosed their injustice.

Said he: "The court has lived down temporary unpopularity so produced in the past. Let us hope it may in the future. On the other hand, let us not forget that criticism of judicial decisions is most wholesome. The necessity for meeting it induces care and high sense of responsibility in reaching conclusions. It is meet that in the early home of the Supreme Federal Court we should rededicate the building as a sacred memorial of the early days of the Republic, and that we should rededicate the court whose first decade was lived here to the continued preservation of the Constitution of the United States and the protection and maintenance of individual rights and civil liberty."

Slowly but surely we are getting back to normalcy, not only in regard to business, but in regard to the exercise of free speech and the use of common sense in governmental affairs.

Out in the Big World

I Becoming an Editor

John van Schaick, Jr.

THE Washington correspondent has been promoted. He has been made associate editor of the *Universalist Leader* of Boston. He has been instructed to continue as Washington correspondent and to divide his time between the two cities. As one can go to bed after dinner in Washington and wake up for breakfast in Boston, and go to bed in Boston and wake up in sight of the Capitol and the Monument, and as the new associate editor can sleep anywhere, this is not as strenuous as it sounds.

Safford says of Father Hosea Ballou: "He had always something of Luther's sagacious faith in printer's types as missionaries." He also tells us that Ballou started the first Universalist newspaper published in America—the *Universalist Magazine*, first issued in Boston, July 3, 1819, one hundred and three years ago. "It is devoted to doctrine, religion, and morality," said the editor.

To be sure there was a forerunner of the *Universalist Magazine*, which appeared at Salem in 1811, an irregular quarterly, soon suspended, revived, then suspended for five years, revived and ended in 1818.

There were three things in the first editorial which Hosea Ballou wrote for the *Magazine* which embody ideals of permanent value for workers in the field of religious journalism.

Above all things else, he wanted to spread broadcast right ideas of religion and to give to people the comfort and joy which come from accepting them.

"If any are oppressed with sorrow," he wrote, "that right views on the subject of religion would heal, they are invited to make known their sorrows through the medium of this sheet."

He attempted, likewise, to make known to his readers the things that were being said and believed in the religious world at large. His first editorial gave an invitation "to the members of different sects of Christians to present in this sheet their views." Finally, he set up for himself the ideal of "making the paper interesting." He dealt with the problem editors have grappled with ever since his day, of "getting people to read" what he printed. One might as well leave a roof off a church as to build a church in which one can not hear; and one might as well run the paper through the press without ink as to produce issues which will be ignored. Ballou made rhymes to attract attention, "give variety," and make it interesting. Far be it from me, his humble follower, to attempt rhymes, but I might as well stop now if I do not aim for the goal of an interesting journal.

This Father Hosea Ballou was never put into the group of New England literary lights, but he wrote with directness, simplicity, force, and freedom.

All that our beloved John Coleman Adams said of Ballou in his memorable Buffalo sermon was fully justified. Few books published have had as powerful an influence in really making religious opinion, as Ballou's "Treatise on the Atonement."

Just how far the printed page can go is illustrated in the story John Smith Lowe told about Provincetown. "Our church there," he said, "one of the oldest and finest examples of colonial church architecture in our denomination . . . has back of it a story fully as romantic as the story of Thomas Potter's Meeting-house at Good Luck, N. J.

"Something over a century ago, two young girls, daughters of Prince Freeman, were gathering driftwood one day . . . when they espied a book floating in the seaweed. With a barrel hoop they hooked the book ashore. It was the 'Life of John Murray,' water soaked but legible.

"The girls kept their find a secret, dried the book and read it. What is more, they believed it. Their parents also read and were converted to Universalism. The book was passed around in the community and many embraced the new faith. Thus an Orthodox stronghold was invaded by that which was washed up out of the sea. A society was formed, a minister was called and later the church was built."

One who reads the history of Universalism must be impressed by the way our fathers used the printing press. Most of them issued tracts and sermons. Many established journals on their own responsibility. That time has passed and such journals as they edited would fail to-day. But the day in which we are living is pre-eminently the day of the editor and writer. Few things are as important for a republic as the making of public opinion, and nothing begins to have such power in making public opinion as that which is exercised by the printing press.

Yesterday, the sixth of June, I was in Boston. Do not imagine that I took part of a day off to learn to be an editor. It will take many wholes and parts of days to do that. It is one thing to write a letter about things with which I am familiar; it is quite another thing to develop the constructive imagination, the good judgment, the poise, the balance, the discriminating ability, essential even to an associate editor.

Fortunately haste is not necessary. The man who has edited the *Leader* for twenty-four years is back from the South, bronzed and clear-eyed. If his legs are not as firm as we would like, it may be said that he neither thinks nor writes with his legs. Sunny, cheery, sane as ever, with the same intense devotion to the Universalist Church and the same able and consecrated pen, Dr. Frederick A. Bisbee is back at the helm. I count myself lucky to have come along while he is there.

And I doubt if people generally understand what Dr. Harold Marshall, manager of the Publishing House, has accomplished and what heavy burdens he has borne. He has an enormous capacity for labor, fine business ability, broad vision and great devotion. If our denomination backs him and the trustees of the Publishing House, they are going to put the thing on a basis as solid as the Rock of Gibraltar, and greatly increase the capacity of the Publishing House to serve the denomination and the world.

And I have an idea, from a quick look around, that they have an office staff so organized and knit together that, no matter what accident might happen, the machine would run without skip or knock.

The compositors and editors, the secretaries and chiefs, the mechanical people and the literary people, who make up the Publishing House Staff, sat down together to a dinner prepared on the premises by the ladies of the force.

A stranger might be surprised to discover how much the editors and managers knew about monotype and other machines, and how much the mechanical people knew about literature and style.

He might be more surprised to find how interested everybody was in all phases of the common project and what good will filled the place.

Dr. Bisbee said simply and beautifully: "We must put this same home feeling we have here into society. We must extend the unity exemplified in this industry to all industries."

I want to see the thing go with a vim, not because I am in it but because it is such a vital thing.

I want many more subscribers to the *Leader*.

Do we realize that ours is practically the only denominational journal which did not put up its subscription price during and since the war; that in consequence we held our own and even went ahead in the matter of subscribers when other journals lost 40 per cent, 50 per cent and 60 per cent, and some even went to the wall?

With better days beginning are we not in a strategic position for a real forward movement?

Though I must be allowed to strut and plume myself a little on the dignity of my new position, confidentially, as I go about the country on various errands for the Church I shall hold myself ready to take subscriptions and to set forth the reasons why every Universalist should subscribe, and everybody else as well.

Not so confidentially but just as earnestly I shall hold myself open to advice and suggestions about how to make the *Leader* a more powerful journal, to carry back to the dear old Chief in Boston. Though he may not get around as easily as once, the open mind, the progressive spirit, the desire to be of increasing service, burn like clear, white lights in his soul.

And upon continued advance the staff are united and determined.

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

OUR WASHINGTON CHURCH

L. Ward Brigham

BECAUSE the Washington Memorial Cathedral Church belongs to all Universalists and should be on all our hearts, I have consented to add an expression of my interest in it to the articles already published. Out of the many views we may trust to attain that which is to represent the entire denomination.

This proposed church will create a new sense of unity among us, a thing devoutly to be wished. We must learn to do more things together. It is a hard lesson for individualistic preachers and laymen to acquire. Here and there, rather reluctantly, churches have come to each other's relief through extension relief or administration. Many definite good results can be listed therefrom. But these are sporadic. We need to feel the urge of great policies and programs. One such feature is this proposed church. Its achievement will be a visible reminder of co-operation.

The church in Washington will be a proper and adequate symbol of our faith, evidencing it to that great and increasing throng of Americans and others from all the world who are visiting Washington year by year.

This is a very important matter. It has been said by several good authorities that Christianity must make its mechanism for Christian training and worship of sufficient institutional magnitude and efficiency to impress this world busy upon affairs of large magnitude and influence, or it may expect the public to conclude that the Church is of little importance in reality or at least in the estimate of its sponsors. We must create a worth-while physical plant, in Washington, and give it in charge of a corps of workers selected to meet that particular field.

This Washington church is a denominational church and responsibility. Its field and work are not local. While to those in Washington is to fall both the burden and the honor of being the personnel in this great institution, yet truly must we also, in our several places, make it the object of our daily thought and prayer.

Washington is a peculiar city, having its distinctive qualities. Its citizens have gathered themselves there from a definite set of motives. Besides this it has its international significance. These can never be answered fully by local ideas and efforts. The pulse of the denomination must be felt here in this center of American idealism.

This church should be the spiritual center and inspiration of the denomination. This flows from its memorial character. Whatever generous sums we may receive, and I trust they will be many, it will be a great mistake if every Universalist is not on the list of givers. However small the gift, every heart should have a loved name engraved in this book of life, there to be kept, in this shrine of our sacred memories. We need just such an emotional center to make us Church-conscious, a monumental reminder of a life renewing faith.

Finally, this church is needed for the honor, shall I say, self-esteem, of our denomination. Other Churches are erecting wonderful plants in Washington and in other places in honor of their faiths and to meet national opportunities. Certainly we can not be less devoted or loyal. In proportion to our membership and wealth we must rise to this occasion. Our sister in Liberalism, the Unitarian Church, is at work. We must not long delay our hand.

This is the vision I would have all Universalists

see. If we are to be a Church of Prophecy we must be convincing and persuasive by reason of the physical equipment we give our gospel, making it capable of a larger service. There is no city where the opportunity calls to us as it does in Washington. There is no occasion more opportune than the present. The Washington Memorial Cathedral Church is a splendid challenge to us all. Will we heed and accept our individual part of it? Lift your eyes, devoted and loyal Universalists, from the confining and worthy needs of your local fields. Look abroad and think in terms of the larger responsibilities. Ours must be a World Church if it is true to the World Faith God has put into our hearts. Here in Washington and now may we win the commendation, "Well done, good and faithful servant."

* *

WHY SHOULD I SUBSCRIBE?

Joseph M. Tilden

ON a recent denominational trip into southern Illinois, a fine, loyal, old-time Universalist said to me: "Why should I subscribe to a Universalist Home for Boys in Japan?"

"That is almost too much for one question. Let's analyze it a bit," I answered.

Why subscribe?

Why a Universalist Home?

Why a Home for Boys?

Why in Japan?

First, "Why subscribe?"

That is a question each must answer for himself, it is a problem that each must solve in the secrecy of his own closet. Nobody can tell you to subscribe, and if, after honestly thinking it over, you decide you should not subscribe to this or any other object, the problem is solved. Mind you, however, I said, "after honestly thinking it over," not selfishly, not jealously, or egotistically, just honestly.

This process of "honest thinking" is the biggest gift God has allowed us. Some of us just plain make up our minds, without the trouble of thinking; some of us think, but not honestly—we are influenced by an outside agency that really does the thinking for us. Paul said, "Prove all things and hold to that which is good." Excellent advice and if we were to use it in our giving, both we and the world would profit immensely.

Second, "Why a Universalist Home?"

There is a bit of pride in all of us; in most Universalists there is more than a bit, and it is justifiable. We have seen opportunities and have profited by them; we have competed with worthy adversaries and achieved victories; we have beaten the enemy in his own trenches; we have a righteous pride in our accomplishments.

Suppose a religious denomination had but a single educational institution in the great Central West, and that, through the short-sightedness of that denomination, this college were to close its doors. Would not that denomination feel keenly the humiliation when critics made denominational comparisons? Would you not be a bit ashamed to belong to a body that could not, or would not, make as good a comparative showing as the sister denominations?

But you answer, "It is not worthy to give for the purpose of show or comparison."

Mere show may be an unworthy motive. Denominational spirit, however, is one of the greatest forces in religion. Denominationalism is to religion what competition is to business. There is no immediate danger of Congress indicting the Universalists under some religious anti-trust act for our usurping more than 50 per cent of all the religion in the country; but, when all the other denominations combine in an attempt to put down Liberalism, we are indeed proud of the fight we are making. So in the name of that fight and for the denomination that has done so much for religious progress in fifty years, let's make our sacrifice.

Third, "Why a Home for Boys?"

Isn't there a quiet, subtle appeal in the three words, "Home for Boys?" Doesn't it recall something, doesn't it touch a responsive chord, awaken a slumbering sentiment, or quicken an old feeling? If it doesn't, there is something wrong. Be you man or woman, boy or girl, parent or neighbor, you know the boy problem. Nothing in international history is more vital, nothing more studied, and there is nothing upon which less is actually accomplished, than the ever present boy problem.

Have we any duty to perform? If so, the boy problem is in it. Have we helped recently in any forward movement in the community? If so, there was some aspect of it which emphasized the boy and his future. Is the world getting anywhere to-day? If so, it is because of the boy of yesterday. Where will the world be to-morrow? Ask it of your boy and mine.

Fourth, "Why in Japan?"

This is the kernel of the nut. Japan is our mission field. If we had a mission in China, in India, or elsewhere, the question would be different, but our entire mission activities and resources are in Japan, hence it becomes our duty to support Japan. We hope, sometime in the not distant future, to extend our mission work perhaps to China and other countries, but at present let's nourish the child that is already ours.

Japan is the key to the Eastern world, politically as well as religiously, and we would do well to keep our mission movement strong and vigorous in that wonderful country, for self-protection, if for nothing more.

Just a word concerning the real necessity of a "House" in Japan for boys. These young men come from the country to attend Japanese schools and colleges. There are no dormitories in the native institutions, and the young men are required to get lodging in boarding houses, cheap hotels, or private families. It does not take a very vivid imagination to see the possibility of trouble for these young men. Can you think of a more urgent use for your money than to protect these young men during their school life? Can you think of any better use to which you can put your pledge than to give these boys an opportunity for a clean life in a wholesome, Christian atmosphere? "The Perin-Cate House" is, after all, not a pledge or a subscription, but a Universalist investment that is going to pay enormous dividends.

The Papers of John Pererin

XXXVIII The Price of Revelation

HAVE you ever attempted to read any of the great mystics, Jacob Boehme, for instance, or the Englishman, Richard Rolle of Hampole, or the Lady Julian of Norwich? If you have, you have discovered how little plain sense quite plain language can sometimes convey. You may read page after page and encounter no single word to which you are a stranger, yet somehow you feel that the meaning has escaped you. The reason is this. The people who teach us logic have a good deal to say about the "universe of discourse." If people are to talk to each other intelligently they must be in the same universe of discourse. They must be thinking about the same things; they must use the same terms in the same sense; they must be inhabiting the same circle of ideas. Otherwise their minds will not meet; they will be at cross-purposes and will not understand one another. You do not expect an average farm laborer to understand "The Ring and the Book." Nor would you expect a theological student to make much of the last work upon therapeutics. The universe of discourse is different. And that is why the mystics leave us dazed and bewildered; and why we understand so little even of the Fourth Gospel and the Pauline writings. These are the utterances of people who dwell in a universe of discourse other than that we habitually reside in, where the idiom is different and common words become charged with unaccustomed meanings. The mind is not working upon the rule of a man-made logic, and the whole matter moves on a plane on which we men and women of ordinary clay are plainly not at home. They are seeing things beyond our sight, hearing things beyond our hearing, and so they use a speech which is beyond our intelligence. Now, the door by which they entered this strange and unfamiliar world is Pentecost. They gained the franchise of the invisible in some upper room.

One of our commonest mistakes is to think of Pentecost as a historical event, a strange happening which befell on a summer day in an upper room. This is indeed the mistake that we make about all the great acts of God in human history. For us the Passover is only an old story of how a small community of serfs made a romantic escape from servitude, as though it were not a story which every soul has to live over again if it is to gain the liberty of the children of God. Some of you will perhaps recall the story of Ian Maclaren in which he describes the trembling aspirant for church membership. The Kirk Session asked her: "And have you been to Sinai?" They understood better than we that the soul has commonly to pass by Mount Sinai before it reaches the Promised Land of Peace. We give a date and a place to the Cross as though the Cross were not eternal, to be endured by every faithful soul in a crooked and evil world. And so it is with Pentecost. It is the historical prototype of what should be a common and constant experience among men. A man's Pentecost is the day when he exchanges blindness for sight, when he breaks through the crust of outward appearance and catches his first glimpse of reality. It is when he breaks loose from the bonds of sense and strides forth into the free country of the Spirit: it is the day when he ceases to live on the outsides of things and finds a home at their flaming heart, which is the heart of God.

Let me give you a little illustration of this great thing. For a good many years, I was a Peter Bell among pictures. To me they were so many painted things on canvas, and all I knew was that I liked them or did not like them. I read books upon Art; I tried to master the theory of technique and composition. I studied what had been written of the various schools of painting. But I could get no farther. The wretched things would say nothing to me; and I had pretty well given up hope that they ever would. But one day I was going through the pictures in the Louvre at Paris, and I came upon a group of pictures by a certain painter. And as I stood looking at these, something happened. I realized that I was seeing a picture and that I had never seen one before. It said things to me that I could at least dimly understand; my eyes had been opened. I had entered within the veil. I ceased from that moment to be the utter outsider that had been—not indeed that I have ever gone much farther into the secret, but I had crossed the bounds.

It was after all a very little new world that I had entered into, a very small and narrow universe—though the universe of Art is the greatest and finest of all the universes that God has enabled human faculty to create. Nor can I give any very lucid account of what happened save that I was knocking at a door and the door opened to me. And I managed to creep in a very little way. Yet it is a true and valid parable of a very much greater thing that may happen to all of us, of the opening of a more wonderful door. They were knocking at the door—those people in the upper room—had been knocking patiently for many days, and at last it was opened unto them. And we with our topsy-turvy sense of proportion think that the most wonderful thing that happened was that these people rushed out into the streets of Jerusalem and swept the city with a torrential and many-tongued eloquence. That was startling, no doubt. But it was the least thing that had happened on that day. It was the most dramatic and spectacular part of the affair. But what was of greatest consequence was this: that a company of common folk had by their persistent besieging broken through and reached the burning heart of reality and had caught its fire. They were not the same men and women after that. They saw new things with new eyes, they heard new things with new ears. They had rent the veil that hides the unseen from us on the common ways of life. And this is an experience that all men may share. Call it what you will—spiritual illumination, the Baptism of the Spirit; but the name matters little. What I want to say is that you will not miss it if you will pay the price of faithful patient seeking. The door is bound to be opened to your knocking, the veil is bound to yield to your assailing—this invisible kingdom is there at

your hand. And we miss it simply because we do not seek it, perhaps do not want it—

> The drift of pinions, could we hearken,
> Beats at our clay-shuttered doors.

But our habit of thought rises no higher than money-making, pot-hunting, muck-raking, seeking for the immediate concrete satisfactions that the world of sense can afford us; and yet here in very truth, nearer to us than breathing, closer than hands and feet, is untold splendor of light, unimagined depth of understanding, that world which once seen is recognized to be reality, and transfigures this world of things into a Bethel, the House of God, the very Gate of Heaven.

I wonder whether I am speaking intelligibly—I confess that I find it to be beyond my power to say the plain convincing word about this thing that I would. But that I speak of it so lamely does not alter the truth of it. And difficult as it may be to give an account of it, there is yet no obscurity about the way of reaching it. It is an old word but it comes from one who had a right to say it, "Seek and ye shall find, knock and it shall be opened unto you." It may be that we seem to ask for it without understanding what it is that we ask for. But that is of no account. Pay the price of lowliness and faithfulness, and you will reach it. No knowledge, no culture, no learning, can of itself bring us into it, though he who has these has the advantage when he has gained the heavenly vision. It will be the richer and the more luminous to him whose mind is agile and well-stored. But whether we know much or little, we must be content to be taken by the hand by the Spirit of God. It is the treasure of the humble, the reward of the seeker, the prize of the faithful, the gift of God given without money and without price.

Spirit of God, forgive us the heavy pride that befools us into thinking that we can do without Thy light. We have gone our own way, self-sufficient and self-satisfied, and we have wandered into trackless places and found only emptiness and darkness. We have tried to conduct life by the light of nature only to discover ourselves frustrated and undone. Give us the lowliness that will welcome thy Light. And in Thy Light may we see Light, that Light that never was on land or sea.

English Correspondence

"EVERY Quakeress is a lily; and when they come up in bands to their Whitsun conferences, whitening the easterly streets of the metropolis, from all parts of the United Kingdom, they show like troops of the Shining Ones." If the observant Elia were again in London at this time of year, he would miss, one fears, the spectacle that so delighted him, for in costume, if not otherwise, the Friends nowadays conform to their environment. But the invasion of clergy and religious laity of all denominations from the provinces still makes a difference to the outward appearance of those parts of London where they gather for their May Meetings. It affects even the extent of the accommodation in the hotels, especially those of the quieter and less fashionable type. The May Meeting Guide, which appears every spring as regularly as the Royal Academy catalogue, records a continuous succession of meetings, conferences, anniversaries, and sermons stretching from the beginning of April to the end of June, with an occasional fixture in March and an overflow into July. The list begins this year with a meeting of the Evangelical Union of South America on March 7 and ends with an International Peace Congress on July 25.

For a long period, Exeter Hall, in the Strand, was the center to which the tribes repaired. Built in 1830 on the site of the Marquis of Exeter's town house, it provided—with its large hall seating 4,000 persons and its small hall seating 1,000—a rallying-place for the religious and philanthropic societies that had hitherto been compelled to content themselves with rooms at such incongruous addresses as the Freemasons' Hall or the London Tavern. It was not long before Exeter Hall acquired a definite connotation as the symbol of what nowadays we should call the forces of spiritual 'uplift." Its influence was felt not only in the British sles but in the uttermost parts of the earth. "The Inniversaries of Exeter Hall," said Dr. Moncure D. Conway in a lecture in 1884 on the Prose and Poetry of London, "determine peace or tribulation for the tribes of Africa, India, China and other regions." This was no exaggeration. I was once talking to a highly-placed Hong Kong official about the fantan gambling houses from which the neighboring Portuguese settlement of Macao derived much of its revenue. "We used to have something of the same sort in Hong Kong," he told me, "but Exeter Hall was too strong for us." On a visit to England in 1893, Professor Thoumaian, an Armenian who had just been liberated from a Turkish prison, explained how the Turkish Government came to let him go. "When they heard," he said, "that a meeting was being organized at Exeter Hall, they released us. That was five days before the meeting was to have been held."

The section of English public opinion which found expression at Exeter Hall was disfigured, no doubt, by the narrowness and extravagance that so often attend the enthusiasm and zeal of earnest people. It consequently became a target for the gibes of writers of a more or less Bohemian type and of politicians whose schemes it interfered with. Miss Creevy, the miniature painter in "Nicholas Nickleby," looking out of her window in search of ideas for noses, remarks that there are flats of all sorts and sizes when there's a meeting at Exeter Hall. In the "Ingoldsby Legends," Lord Tom Noddy, driving to Newgate to see an execution,

> Upset a stall
> Near Exeter Hall,
> Which made all the pious Church-Mission folks squall.

And Macaulay, discussing in 1845 the Protestant opposition to the proposed grant to Maynooth College, said: "The Orangeman raises his war-whoop, and Exeter Hall sets up its bray." His attack on Exeter Hall cost him dear, for it lost him his seat for Edinburgh at the next election. So wide, however, was the range

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of Exeter Hall that the least likely persons might happen at some time or other to be drawn within it. No one could be less of an Exeter Hall man than Cecil Rhodes, but in 1885 he attended a meeting held there to protest against the imprisonment of his friend, W. T. Stead.

Several years ago the building which had played so prominent a part in English religious life was demolished, and its site is now occupied by the Strand Palace Hotel. Nothing has quite taken its place. The meetings which used to be held there are now scattered over various parts of London. For those of an undenominational character the favorite substitute is the Queen's Hall, which during the rest of the year is best known for its concerts, while many of the churches have now new and commodious buildings of their own—notably the Central Hall, Westminster, belonging to the Wesleyan Methodists—which serve as a home for their own gatherings. But this dispersion does not mean any lessening of activity. Yesterday, for instance, anniversaries were being held of the London Missionary Society (the foreign missions society of the Congregationalists), the Seamen's Christian Friend Society, the Medical Missionary Association, the Church of England Waifs and Strays Society, the Barbican Mission to the Jews, the Reformatory and Refuge Union, the John Barnes Philanthropic Society, the Berean Band, and the Christian Life Busy Band. In the case of some of these societies, the program covered the whole day.

In these days the children of light are more alert than they once were to take lessons from the children of this world. Up-to-date methods of appeal are pressed into service by the May Meeting organizers. The Church Missionary Society is planning a picturesque exhibition on a large scale, and the L. M. S. has this year included a film of the streets of Canton among its attractions. Yet, with all this energy and adaptability, there is confessed to be a certain listlessness. Some of the old stalwarts who have attended the May Meetings without a break for twenty or thirty years—just as sporting men boast of never missing a Derby or a cup tie—lament that the interest of these gatherings is not what it used to be. This is not wholly the elderly man's normal disparagement of the present in comparison with the golden period of his own youth. There is, throughout the Churches, a certain "tired feeling," which can not be dispelled either by the stimulus of large audiences or by the addition of novel attractions to the program.

For the years after the war have brought disillusionment to the religious as well as to the political and the industrial world. Sir James Barrie was recalling last week the deceptive tales of the "clover beds" the war was going to lead us to. There was a time when prominent Church leaders found some compensation for the evils of the war in the hope of a spiritual quickening that would be manifest everywhere "when the boys came home." As late as 1917 this mirage was still bringing comfort to many whose sentimentalism had obscured their vision. A certain minister now holding a responsible position in the Free Churches would probably like to forget to-day his confident pronouncement at that time that three years of war had done more for the religious life of the country than twenty years of preaching. Such people seem now to be genuinely surprised that human life is not held as sacred as it was eight years ago, that the standards of truthfulness have not been restored to what they were before we were taught the pragmatic doctrine that "truth is whatever helps to win the war," and that a populace habituated to violent excitement as its daily pabulum does not return easily to a quiet and sober diet. Our preachers in past years warned young men against a luxurious and self-indulgent life as inevitably corrupting their morals. But when young men of the most irreligious and godless class showed themselves capable of deeds of courage and self-sacrifice in the trenches, these mentors were the first to commend their patriotism and purity of character, and the memorial service in honor of those who had perished in the struggle commonly began with the hymn, "For all the saints who from their labors rest." Is it any wonder if the young men of the present day, when exhorted to self-restraint, retort with the argument, "Why should I not have a good time if, as on your own showing, it does me and society no permanent harm?" The consequent loss of influence and weakening of the power of spiritual appeal are being reflected in statistics of decreasing membership and in laments of slack attendances at public worship.

By this time, too, the financial pressure due to the war and to the delay in repairing its ravages on the continent of Europe is making itself felt in the Churches as well as in the community in general. Taxation, high prices, bad trade, and unemployment impose a burden which contributors to religious enterprises can not escape any more than any one else. Denominational institutions of various kinds are issuing cries for help to which their accustomed supporters are unable to respond, not for lack of will but for lack of means. Several Churches, for instance, that have founded and maintained secondary boarding schools have found themselves compelled to accept the assistance of a Government grant, with the necessary condition of sacrifice of denominational control. A momentary respite has been gained owing to the weakness of the Chancellor of the Exchequer in bringing in a Budget which evades the problem of restoring national finance to a healthy state. But there is a just apprehension that when the next Budget is introduced this concealed insolvency will have to be honestly met by some drastic and sensational course—probably a levy on capital. With this in prospect and with the feeling that even those commercial concerns that seem the most stable may go under when the crash comes, wealthy laymen are becoming so anxious about the future of their own families that their response to special appeals for religious and philanthropic agencies is by no means as ready as it once was.

You can not have it both ways. If for four years at a stretch you spend money without stint on destructive enterprises, you must not expect to have as much as you would like afterward for remedial and constructive purposes. One must be content with such consolation as may be derived from the belief that the apparent destruction was, in large measure, a beneficent activity after all. If, as we were so often told, the war was a moral tonic, then part of the taxes

paid by Church members to enable the Government to purchase shrapnel and toluol may fairly be set down in their domestic budgets under the heading of evangelistic expenditure. All the same, if you prefer to spread the gospel by Lewis guns, you can not reasonably complain if there is little money left for the traditional methods of mission halls and tracts. Similarly, protests against the cutting down of subventions to education come with ill grace from teachers who during the war acclaimed military service for its wholesome disciplinary effect in molding the character of the country's youth. If you decide to administer your training by that process, you must be prepared to put up with a scantier equipment of your class-rooms and laboratories, that is all. It is only a new application of the old adage that you can not eat your cake and have it.

An incidental effect of the financial stringency is the stimulus it is giving to the movement for the union of the Churches. At present the only scheme that has got as far as the stage of actual negotiations is one for bringing together the three denominations of Wesleyan Methodists, Primitive Methodists, and United Methodists in a single body. Committees have been meeting and reporting, and discussions have been proceeding as to the concessions that must be made on this side or on that with regard to certain ecclesiastical regulations —the limits of pastoral authority, for instance. There is one consideration, ignored in all the formal negotiations, that may ultimately prove to be the determining factor. It is all very well for ardent denominationalists to protest that on this point or the other nothing will ever induce them to give way. There is one inducement that sooner or later—and sooner rather than later —will be decisive; namely, the discovery that these Churches are no longer able to afford a separate existence. The upkeep of two or three church buildings and the maintenance of two or three ministers where one would suffice will be recognized as a luxury that can not be continued without impossible sacrifices. In a few sparsely populated rural districts the congregations have already taken the matter out of the hands of their leaders, and, without waiting for decisions of Conference, have combined their services. This practise began during the war, when the drafting of a large number of Church workers into the army so reduced the staff of local preachers—on whom Methodism largely depends for the filling of its village pulpits—that there was no available means of carrying on without some combination. The innovation was adopted under the duress of circumstances, but after a while even the people who had been most reluctant to accept it came to prefer it to the old system. After the war, it was accordingly continued and extended, and it will not be surprising if presently the movement gains an impetus which will carry the denominational leaders and assemblies along with it.

London, May 12.

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REWARD

Fate used me meanly, but I looked at her and laughed,
That none might know how bitter was the cup I quaffed.
Along came Joy, and paused beside me where I sat,
Saying, "I came to see what you were laughing at."

Ella Wheeler Wilcox.

THE PARABLES OF SAFED THE SAGE

The Parable of the Fallen Cherry Tree

THERE grew a Cherry Tree beside our home, and in the spring it blossomed full. And the fragrance came in at the window, so that I and Keturah we smelled a Sweet Savour and rejoiced.

And there came a Strong Wind, and the Tree Blew down. And we cut it into pieces and men came and carried it away, and the place that had known it knew it no more.

And I sorrowed, for it was Beautiful and Fragrant. Moreover, it bore Cherries, and of Cherries Keturah was wont to make Cherry Pies. And, believe me, her Cherry Pies are some Pies.

And when the time of Cherries came, behold there were no Cherries. And I beheld a Robin, sitting sorrowfully upon the Stump. And he looked at me Reproachfully.

And I spake unto him, saying:

Look not Reproachfully at me, for I have troubles of mine own. Year by year have I divided these Cherries with thee fifty-fifty, and I had to hustle for my share. I am not the Prince of the Power of the Air. Be glad of the Cherries which thou hast had in past years, and as for the future, thou and I must get our Cherries elsewhere, or scratch the harder for worms.

But I do not think that I convinced him that I was not to blame for the failure of his crop of Cherries.

Now this is a world governed by a Righteous and a Mighty God; and I know not whom else I may hold responsible for what happeneth unto me and unto my fellow men. But this even I have seen, that some of the things for which men blame God are the fruits of their own carelessness or of other men's sins. And I know not that it be safe for men to assume concerning God what the Robin may have assumed concerning the fate that befell the Cherry Tree.

But I am determined that this shall not prevent my eating of Cherry Pie; for there be other Cherries. And the Robin shall have a few of them—for I like Robins as well as Cherries.

* * *

THE HARTFORD, CONN., CHURCH CELEBRATES ITS CENTENNIAL

Sunday, May 28, and Wednesday, May 31, marked the celebration of the one hundredth anniversary of the founding of the Church of the Redeemer in Hartford, Conn. The inception of Universalism in that city, however, dates back much farther than a century. As early as 1781 John Murray preached in Hartford. In 1796 Elhanan Winchester lectured and preached there for several months, and would undoubtedly have founded a church, had not his work been cut short by his untimely death on April 18, 1797. Hosea Ballou visited Winchester during his residence in Hartford, and in 1821 preached two discourses in the State House. During the following year a church was founded by the Rev. Richard Carrique, from which time dates the centennial of the church proper.

The program for Sunday included the anniversary sermon at the morning service by the pastor of the church, the Rev. John Coleman Adams, D. D., whose subject was "Some Religious Gains and Losses of a Hundred Years." In it he discussed the beginnings of a better theology and the basis of a sounder, broader faith. "The God of the popular creeds," he pointed out, "is still the God conceived by John Bunyan, John Milton and John

Calvin." "Bunyan's deity was a sort of village God, like a parish parson," he continued, "Milton's Jehovah was as Taine described him, 'a grave king,' who administered a suitable state, like Charles the First; John Calvin thought out his ponderous systems in sight of the Alps, without giving a sign that he realized that the same God made them that made the soul of man. In place of these inadequate and misleading teachings about God, men have gained the greatest thought of Him which ever entered the mind of the race—Infinite Power and Infinite Mind, implied by Infinite Love, pervading the universe, controlling all souls, safeguarding all their interests, and assuring the final triumph." In speaking of the losses of the century, he referred to the surrender of religious nurture in the home, the loss of that enthusiasm of hope which was present in the great optimism of a hundred years ago, and the loss of the "proud priority and authority," with which the Church once spoke.

At the Sunday school session, special exercises were held, with speeches by former superintendents and a sketch of "Old Times," by Mrs. Kate Ellis Howland.

It was wholly fitting and appropriate to the occasion that in the afternoon services were held at the grave of that pioneer of Universalism in Hartford, Rev. Elhanan Winchester, in the Center Burying Ground. These exercises were conducted by Mr. Herbert E. Belden, a deacon of the church, and consisted of the reading of several poems, the offering of prayer, and the placing of a wreath upon the grave by Miss Alice Belden.

No more certain indication of the splendid spirit of fellowship which exists among the Protestant churches of the city could be given than the fraternal community service which was conducted by Dr. Adams in the evening, in which the Rev. Ernest deF. Miel, D. D., of Trinity Church, the Rev. Warren S. Archibald, of the Congregational Church, the Rev. Rockwell Harmon Potter, D. D., of Center Church, and the Rev. Herbert Judson White, of the First Baptist Church, participated. The visiting pastors paid tribute to the work done by the church during the past century and congratulated the congregation upon its service to the community in keeping Dr. Adams for twenty-one years as its pastor, in which capacity he had rendered such splendid service.

In speaking of the good-will and hospitality which had been shown him by Dr. Adams and his church, Dr. Miel said that he was not sure but that friendship was the basis of the Christian religion. "A church such as this, which spreads friendship," he added, "is living close to God."

Mr. Archibald, in his address, touched upon the creed of the Universalist Church, pointing out how it had influenced and helped the Congregational denomination.

A splendid tribute was also paid by Dr. Potter when he said: "I rejoice that for one hundred years the gospel has been preached freely and courageously in this church, preached not only from the pulpit but by the lives of the members."

Dr. White, in the final address of the evening, pointed out that in the last century religion has changed from creed to deed, and urged that the Protestant Church look to the future in order better to carry forward the work which has been so ably started.

Three hundred were present at the church family party and banquet in the parish house, Wednesday evening, which was the concluding event of the centennial program. A principal feature of the evening was the formal dedication and naming of the parish house as Winchester Hall, in memory of Elhanan Winchester. Following a reception in the entertainment hall, the guests filed into the Sunday School rooms, where the banquet was served. At each plate was placed a spray of forget-me-not and a souvenir booklet, containing the history of the church during its hundred years, written by Dr. Adams, and illustrated by pictures of the present building, of the old first church and second church, as well as a picture of Hosea Ballou, whose preaching in 1821 was instrumental in bringing about the organization of the society. Solos were sung by Miss Margaretta L. Purves and Miss E. Grace Gilmore, accompanied by Miss Elsie J. Dresser, church organist and choir director. Between the several courses there was singing of old-time hymns, led by Mr. James S. Stevens, superintendent of the Sunday school.

Dr. Adams acted as toastmaster and introduced the speakers of the evening: the Rev. Frederic W. Perkins, D. D., pastor of the church from 1894 to 1901, and now pastor of the church at Lynn, Mass., whose subject was "The Inevitable Faith;" the Rev. Frank Oliver Hall, D. D., of Crane Theological School, whose subject was "The New Crisis in Theology;" the Rev. John Smith Lowe, D. D., whose subject was "The Church and the New Social Order," and the Rev. Theodore A. Fischer, D. D., of New Haven, whose subject was "Our Liberal Fellowship." Each speaker took occasion to pay tribute to the character and services of Dr. Adams. "No clergyman in the Universalist Church," they declared, "is so loved and honored as he." "If he has an enemy on earth," said Dr. Hall, "that enemy is so ashamed of the fact that he never lets it be known. Friend and inspirer of the younger clergymen, all learn to love him because he first loves them. Warm-hearted, generous, patient, loyal, this man of fine scholarship and superb culture exerts an influence which will abide and grow strong with the passing years. Under his leadership the Hartford church has been, and will continue to be, a mighty influence for good. Long may he reign!"

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CALIFORNIA UNIVERSALIST CONVENTION

The Rev. Frank Lincoln Masseck

The annual meetings of the California Conventions were held in the Los Angeles church, May 16-18. On Tuesday evening the ladies of the church served a complimentary lunch to all the delegates, after which came the opening meeting, at which the president, Mr. Robert S. Allen, of Pasadena, presided. Prayer was offered by the Rev. Leonard Warren Brigham, D. D., formerly of Illinois, now of Arcadia, Cal., and the occasional sermon was given by the Rev. Willard C. Selleck, D. D., of Riverside, who took for his subject, "Our Enlarging Vision, and Our Growing Task." Holy communion was conducted by the Rev. Bernard C. Ruggles, of Oakland. The offering for the ministerial relief was made a gift to the Rev. H. L. Canfield, D. D., who graced the gatherings with his presence, and who observed his ninety-fourth birthday on the Saturday following the Convention, May 20.

The sessional committees were appointed, and greetings telegraphed to the Massachusetts Convention, in session on the same days.

Wednesday morning the praise service was conducted by the Rev. H. C. Ledyard, who is just beginning a new work at Berkeley. The treasurer's report showed that the treasury contains a balance of $785, with $425 in its permanent funds, while $900 has been contributed to the Oakland church. Mr. Ruggles gave a report of the financial condition of the Oakland church, and closed with the announcement that the California Convention would not be obliged to contribute further to his salary. This was made possible by the fact that in addition to his work at Oakland, Mr. Ruggles is able to secure additional income by his lectures on psychology and healing. He has also inaugurated the new work at Berkeley, which Mr. Ledyard is carrying on, to which he urged the Convention to contribute. Every Sunday Mr. Ruggles speaks in San Francisco, where he is gathering a fine group of people. Dr. Selleck gave a most encouraging report of the conditions at Riverside. The report of the Santa Paula church showed that it was in good condition, with new things in prospect. Dr. Nash's report of Los Angeles was a revelation of the fine constructive work of this strong church. In the report from the Pasadena Church, Mr. Henry announced that the old church had been sold, a new lot purchased, and already work had begun on a new and beautiful edifice which will cost over $100,000 when completed. Over $85,000 has already been pledged for this new building. Few Conventions in our denomination have the privilege of hearing such encouraging reports as were given here. Every church is in better condition than a year ago, and every one is planning larger things for the future.

The Committee on Fellowship reported thirteen ministers in fellowship, five in active pastorates, two serving as active

pastors of Unitarian churches in the state, one pastor emeritus, and five engaged in other forms of endeavor.

On Wednesday afternoon the women had the program in charge. Mrs. Luella M. Masseck, of Santa Paula, as president, presided. Mrs. Carrie Sawtelle Nash conducted the devotional service. Miss J. Gertrude Hutton, director of Religious Education in Immanuel Presbyterian Church in Los Angeles, gave the opening address, "Missionary Education, Practical or Theoretical," which was a fitting introduction to the work of the afternoon. The treasurer's report showed that the women have received during the year $1,119.31. They have participated in every task suggested by the National Association. Four new life members were announced, making a total of sixteen secured in the last two years. Every Circle was urged to establish a Clara Barton Guild during the coming year. The Wright Bill, concerning the eighteenth amendment in California, was endorsed. The Towner-Sterling bill was also endorsed. Mrs. Mary Jordan Edwards, of Minneapolis, gave an interesting paper on "Universalist Landmarks," describing some of our old churches in the East, and telling of the early services of our leaders. Officers were re-elected, as follows: President, Mrs. Luella M. Masseck, Santa Paula; vice-president, Mrs. Carrie Sawtelle Nash, Los Angeles; secretary, Mrs. C. E. Riddle, Riverside; treasurer, Mrs. Rena M. Henry, Pasadena; trustees, Mrs. Theresa Homet Patterson, Pasadena, Mrs. Anna Dickerman Martin, Los Angeles, Mrs. Sarah Williams, Oakland, Mrs. Gertrude Carrier, Santa Ana, Mrs. Evelyn M. Boynton, Los Angeles, Mrs. Rena A. Ahnefeldt, Riverside.

Mr. Theodore D. Kanouse of Los Angeles was chairman of the Wednesday evening meeting. The general theme was "Forward Looking Religion." Prof. Raymond C. Brooks, of the department of religious education, Pomona College, spoke on "What the Progressive Has to Say to the Fundamentalist," predicting an entirely new alignment of the religious forces of our time, the breaking of old denominational lines and the establishment of new organizations. The Rev. Carl F. Henry spoke on "What We Think about the Second Coming of Christ."

The praise service Thursday morning was led by Rev. Frank L. Masseck, of Santa Paula. Dr. Nash, for the Committee on Official Reports and Business, offered a resolution of congratulations to Oakland on the great success that has been achieved there, and pledged that the Convention would raise $600 this year for a new movement to be started at some other point, to be selected by the executive committee, thus continuing the policy that has worked so successfully at Los Angeles and Oakland. The Convention voted to conform to the policy of the Foreign Mission Board, and to accept the task of raising $500 as its share of the $20,000 asked for. The action of Mr. Ruggles at Detroit, in pledging $1000 for the Memorial Church at Washington, was endorsed, and the several churches pledged their best efforts to raise their respective shares. Dr. Nash, who has served for many years as State Superintendent, but who felt that no particular call now existed for his services, advised the discontinuance of the office and the compensation therefor. The Convention voted to continue the position, but to discontinue compensation until some active service should be required. Mr. Henry, for the Committee on Resolutions, reported resolutions thanking the Los Angeles church for hospitality; expressing sympathy and co-operation with the Near East Relief; advocating the passage of a child-labor law; and supporting the Wright Law and the Towner-Sterling Bill.

The following officers were elected: President, Mr. Robert S. Allen, Pasadena; vice-president, Dr. D. W. Mott, Santa Paula; secretary, Mr. Theodore Gegoux, Jr., Los Angeles; treasurer, Mr. I. J. F. King, Los Angeles. Trustee for three years, Rev. C. F. Henry, Pasadena. Fellowship Committee, Rev. W. C. Selleck, D. D., Riverside; Mrs. Theresa Homet Patterson, Pasadena; Rev. Frank L. Masseck, secretary, Santa Paula. Place for next Convention, the new church at Pasadena. Preacher of occasional sermon, Rev. B. C. Ruggles, Oakland.

Thursday afternoon was given over to the Sunday school and Y. P. C. U. The first address was by the Rev. Frank L. Masseck of Santa Paula, on the subject of "Music." Capt. Charles E. Hicks, superintendent of the Pasadena church school, gave a talk on "Services," which contained many points of value.

Captain Hicks also presided at the Y. P. C. U. meeting that immediately followed the Sunday school session. Los Angeles and Pasadena are the only active Unions in the state, so the program was confined to those two splendid groups. A song service was conducted by Ralph G. Jacoby, of Los Angeles, and a musical program was presented. Rev. S. W. Stagg, director of Religious Education at the First Episcopal Church of Pasadena, gave an address on "A Christ for To-day," which made a strong appeal to the young people. Resolutions were passed expressing thanks for hospitality, sympathy with the Near East Relief, and devotion to the Japan Mission. An appeal was sent to Rev. Stanley Manning to visit the Coast. It was decided to hold a mid-season banquet. Officers were elected as follows: President, Victor Hounsell, Glendale; vice-president, Miss Rachel Stillwell, Pasadena; secretary-treasurer, Miss Doris Strawn, Pasadena; Legion of the Cross superintendent, Capt. C. E. Hicks, Pasadena; superintendent of the Union-at-Large, Miss Vivian Ramparter, Los Angeles.

On Thursday evening the vestry of the church was packed to its capacity for the annual banquet. Mr. Don R. Cameron, of Los Angeles, was toastmaster. "The Christ Crusade" was the general theme for the toasts, and the speakers were as follows: Mr. Ralph G. Jacoby, "Sunday Schools, to the Colors;" Mr. Ralph McCall, "Unioners, to the Front;" Mrs. Luella M. Masseck, "Women, Unfurl Your Banners;" Mr. Conrad Haney, "Men, On Your Mark;" and Mr. E. Earl Crandall, "Leaders, Lead On." Spice to the occasion was added by "A Breezy Neigh from an Old War Horse," by Rev. H. L. Canfield, D. D., who declared, however, that he was not a horse, and had never had any use for war but was wholly a disciple of peace.

So the California Convention closed, everybody agreeing that it was the best convention for many years. Dr. Nash deserves great credit for the fine program, and the ladies of the Los Angeles church for the excellent meals they served at so nominal a charge.

* * *

A SOLILOQUY

To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The church's blessing free and leave the others
To foot the bills and spread the gospel tidings,
Or to take pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge—
To pledge—perchance to pay! Aye, there's the rub;
For in six months I may have lowered salary,
Stocks may have sunk, or bad investments swat me,
And then, besides, the increased cost of living
Must give me pause; then too, there's the respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward,
And not commit myself to certain moneys?
Why not? Because I do not propose to be a slacker!

William Harman van Allen, in Calendar of Church of the Advent, Boston.

* * *

Many a person thinks that he could write a good story if only he knew how to begin and what end to aim at. Well, here is a good beginning: "I saw in the catalogue where you take fellers that don't know nothin' much and start them out fer to git an education, and I've come—me and this feller here—fer to see if we can git in." It is the remark with which a poor white mountaineer introduced himself and another youth to the head of a Southern college. Two years later that mountain boy passed the state teachers' examination and was one of the very few to earn a five-year teacher's certificate. All you have to do now to make a story is to fill the interim.—*Youth's Companion.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

LIFE

If life be short, let's make it
As lovely as a rose!
If cares there be to shake it,
If griefs there be to break it
With multitude of blows—
If every joy forsake it
And only sorrow wake it,
Let fragrance crown its woes!
If life be short, let's make it
As lovely as a rose.

Charles G. Blanden.

"IN-A-MINUTE MARY"

Annie C. Webb

"COME, Mary, wake up. It's half past six."

"Yes, mamma, in a minute," and Mary Oliver stretched, yawned, and turned over for another nap.

Half an hour later, one of the boys called up the stairs, "Yoo-hoo, Mame? You 'most dressed?"

Mary rubbed her eyes and answered crossly, "No."

"Well, you want to hurry up. We're goin' to start in about fifteen minutes."

"Oh, bother! Why are they starting so early? Yes"— as Billy called once more—"I'll get up in a minute," but instead of getting up, she lay thinking about what a good time she would have at the picnic.

"Come on. You ready, Mary? We're goin'. Hurry up!"

"I shan't be likely to go without my breakfast," she answered, without moving. She didn't know that she cared so very much about the old picnic, anyway. She listened to the boys starting off, and then closed her eyes for yet another snooze.

"Mary! Mary! Aren't you up yet?" her mother called still later. "I want you to wash the dishes."

"Yes, in a minute, mamma," and she *did* hop out of bed. A book, open on her bureau, caught her eye and she dressed with only half her attention paid to either dressing or reading. Presently, her mother called again:

"Mary. *Hurry up!* I want you!'

Mary did hurry, and a short time afterwards she went downstairs to eat a solitary breakfast. She carried her book with her, and as she ate, the book was open before her. When she was through her breakfast her mother spoke from the next room,

"I must get this room swept and dusted before dinner, but you won't get those dishes done if you don't move faster than you are moving now."

"Yes, mamma, I'm going to begin in just a minute," reading in a hurried attempt to finish the chapter.

At that moment, Paul, the big brother of the family and the idol of the younger children, entered the room. Seating himself beside Mary, he said quietly, "Little sister, do you know how many times you have said 'in a minute' this morning?"

Mary shook her head.

"There is a big word that applies to 'in-just-a-minute' people. It is *procrastinator*. It means one who puts off doing things. How much better it would be for all of us if you would do your little duties when mother wants you to! Don't you think so?"

She nodded. "I'll try," she said simply.

"Good girl!" Paul said with an approving pat.

Mary washed the dishes and then went out on the porch with her book. A runabout stopped in front of the house and a young lady got out. Mary had never seen her before. She came up to the porch.

"Good morning. Does Paul Oliver live here?"

"Yes, he does."

"Is he here?"

Mary was so curious about the young lady that she forgot her manners. Mother heard the voices, however, and came to the door.

"Good morning," she said pleasantly.

"How do you do, Mrs. Oliver? I know you are Paul's mother, because you look like him. I am Vera Goodhue. I came to town with my father this morning on business, and while he was at the bank, I came to see Paul. My brother knows him. We are all going West in a few days to be gone all summer."

"Come in, my dear, and wait while Mary finds Paul."

"He isn't here, then? I have only a few minutes to stay, as I must meet my father in half an hour."

"Mary, run quickly. Paul is in the southeast meadow. Tell him Miss Goodhue is here and wishes to see him. She is in a hurry. Run!"

Mary felt abused because she could not stay and listen to the visitor. She didn't think that perhaps she would be doing a favor for her brother if she hurried, and she played along the way.

When she found Paul, she gave him the message. He quickly dropped the work he was doing and almost ran for the house. Mary took her time going home. When she got there, she found that the little runabout was gone. Paul was talking with mother in the living-room and they did not see Mary. As she came in the front door, she heard Paul say, "And I shan't see her again for a long time, Mum, and I missed her. If Mary-in-a-minute had come for me right away, I should have seen her."

"There, there, dear. It *is* too bad, I think myself. As for Mary-in-a-minute, as you call her, she is only a little girl, you must remember, and she'll get over that putting-off habit of hers some day."

Mary crept upstairs, her face burning. She did not mean to put things off, but it was so easy to do it sometimes. She *would* try to do better, as she had promised Paul only that morning.

After dinner, Mary went to the barn to play with old Tabby and her four kittens. She knew where they were hidden, away back in the hay in the third loft. She climbed one ladder and ran across the floor to the second one. When she reached the top of the second

ladder, it was only a moment before she was sitting in the hay beside the snug little nest old Tabby had made for her little ones.

"Oh, you cunning things!" Mary said as she looked at the four kittens crawling over their mother. "Come here, you little rascals," and she took all of them into her lap. She was stroking the little creatures when she heard a long, low whistle, then Paul's voice spoke to her, "Mary, if you are in the loft, come and look after Baby, quick!"

A boyish chuckle, then the sound of some one walking through the hay, reached Mary.

"Oh, bother," she said aloud, "what's Erman coming up here for? You darlings!" One more kiss for each kitten and she placed it back with its mother. Then Tabby herself had to have a pat on her head.

Mary rose and turned around just in time to see Erman's head come in sight above the floor. A little three-year-old boy ought not to be climbing ladders, and when he tried to get off the ladder, before Mary could get to him, he fell! Mary heard her baby brother cry out, frightened, then a horrible soft thud! She ran quickly to the edge and look down. Erman lay with his eyes closed, in the hay. He did not move. Not three inches from his head was the pitchfork, where some one had thrown it down.

Somehow Mary got down the ladder, and knelt beside Erman. She shook him, and cried: "Erman, open your eyes and look at sister! Erman, open your eyes!"

By this time, Paul was there, and they both watched the little fellow, hardly breathing.

At last he did open his eyes, and smiled at them.

"Me wants see kitties, too," he said.

Mary turned and climbed the ladder. When she came back, she had in her pockets, not one, but all four kittens, and while Erman sat in the hay and played with them, Paul said gravely: "Mary, see what your in-a-minute business almost did for Erman. He came within a few inches of hitting his head on that pitchfork. If he *had*, we should have no baby brother now."

And Mary answered solemnly, "I *never* will say *that* again—you know what, and I'm not even going to think it."

"All right, little sister. We'll forgive and forget, won't we? Only we'll remember not to put things off any more."

And Mary nodded, happily.

* * *

NEVER AGAIN

A philanthropic lady visited an asylum not long ago and displayed great interest in the inmates. One old man particularly gained her compassion. "And how long have you been here, my man?" she inquired.

"Twelve years," was the answer.

"Do they treat you well?"

"Yes."

After addressing a few more questions to him the visitor passed on. She noticed a smile broadening on the face of her attendant, and, on asking the cause, heard with consternation that the old man was none other than the medical superintendent. She hurried back to make apologies. How successful she was may be gathered from these words: "I am sorry, doctor. I will never be governed by appearances again."—*Presbyterian Banner*

I WASH MY DISHES

Once I washed my dishes with my face to the wall,
Standing before a dingy, iron sink,
My heart hot with anger against my fate;
I thought I was made for better things than housework.
So I raged, and consumed myself with bitterness,
Until, one day, I turned around,
And washed my dishes on a table, facing the window,
Perched on a high stool, like a clerk.
I looked over a meadow, white with daisies,
(The farmer says daisies mean poor land)
But to me the field was beautiful,
Dotted with daisies and bright green weeds,
Glinting in the sun like sword blades.
I feast my eyes upon them,
While I wash plates and cups.
I watch the long road that goes over the hill
While my hands are in the soap suds.
Automobiles rush along the road,
Driven by people bent on pleasure,
Or going to face death in hospitals,
Doctors, on errands of mercy and healing,
Business men meeting appointments,
While I sit on a stool before the kitchen table
Washing my dishes, and my thoughts rove over the world and beyond,
To the land of the unreturning,
For the cross road goes to the cemetery
Where the one dearest to me lies asleep.
I look at the bounteous sky,
The hollyhocks by the fence, red and yellow,
The gracious trees dotting the landscape.
There is so much beauty in the world,
My heart overflows with gratitude,
As I wash my dishes.

Susan Rice, in Christian Century.

* * *

A SUPERSTITIOUS PEOPLE

Dr. A. L. Shelton, medical missionary stationed at Batang, near the Chino-Tibetan border, who was killed by bandits in February, said, in a communication to the National Geographic Society a few months before his death:

"The stronghold which lamaism, with its great privileges accorded to the priest, has upon the Tibetans is due to the fact that the inhabitants of this mountain-rimmed country are perhaps the most religious people on earth. Their faith is nominally Buddhism, but in reality it is more truly a veneer of Buddhism over the old Bon religion, a religion of devil-worship. They are exceedingly superstitious, believing in ghosts and in the daily interference of devils in their affairs.

"One day the old man who taught me the Tibetan language came in limping. I asked the cause of his lameness.

" 'Why,' said he, in a matter-of-fact way, 'a devil just now hit me on the ankle out there and I sprained it.'

" 'Don't you think in reality you just stepped on a stone and turned your ankle?' I said. 'Wasn't that what hurt you?'

" 'Don't you think I know when a devil hits me?' he rejoined with the tone of one defending the most obvious of common-sense statements."—*From a Bulletin issued by the National Geographic Society.*

* * *

NOTHING BUT THE FLOOR

Dorothy was three years old when her brother was born, and was jealous when anybody paid any attention to the newcomer, for she had received all the attention before. One day, says the *Chicago Tribune*, when her brother was about two weeks old, dad was holding him and calling him pet names which had formerly belonged to Dorothy. She sat in the corner for some time, and at last when she could endure it no longer, she burst out: "Nothing will even think of holding me any longer but the floor."

Young People's Christian Union

THE DIRECTOR'S DATES

June 18. Morning, Woodstock, Ohio; evening, Plain City, Ohio.

June 19-20. Ohio State Y. P. C. U. Institute and Convention, New Madison.

June 21. Galveston, Ind.

June 22. Logansport, Ind.

June 25. Junction City, Kansas.

June 30-July 2. Texas Convention, Elgin.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

August 18. Plymouth, Mass.

August 29-Sept. 4. Y. P. C. U. and S. S. Institute, Murray Grove, N. J.

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THE TRAINING SCHOOL OF THE CHURCH

IV. Training in Missionary Work

The Acts of the Apostles, ancient and modern, is the history of the Christian Church. Not only the last great commission which Jesus gave his disciples, but nearly all that he taught them, was designed primarily to fit them for missionary work. Even the history of Christian doctrine is in large part a history of the attempts made to meet the intellectual and spiritual needs of new populations which were being absorbed into the Church.

From the very beginning there has been going on an inevitable process of natural selection by which only those divisions of the Church which possessed or were possessed by the missionary impulse survived. Regarded then from the standpoint either of divine purpose or human accomplishment, it is no exaggeration to say, as has frequently been said, "The Mission of the Church is Missions."

This being true, there is nothing more essential than that the rising generation in the Church should be trained in missionary work, for on this depends the very life itself of Christianity.

There are three factors involved in missionary work: there is one of finance, another of administration, and a third and most important one of personnel.

Missionary Finance

Under modern conditions the first step in the prosecution of any missionary enterprise is the raising of sufficient funds with which to begin the work. If the Church of to-morrow is to know how to do this very important piece of work, those who will be the Church to-morrow must be trained now for the task.

This means, first of all, that individuals, and ideally every individual, shall have been trained to give in proportion to his means. The only way in which that can be done is to begin at once, with appeals that are understandable for amounts that are possible, but which will allow for expansion as ability and interest increase.

Through the Legion of the Cross this is being done among the young people of the Universalist Church who are in the Y. P. C. U. The Legion is an informal organization of those who have pledged themselves to give for the missionary objectives of the Union. It is a device which makes for regular, systematic and proportionate giving on the part of the young people. It avoids the mistake of the old two-cents-a-week system, good as that was in its time, of asking a standard amount from every member of the Union without distinction as to age, interest or financial ability.

The Training School of the Church is training a generation of missionary-minded Universalists.

Missionary Administration

Given the money with which to do missionary work, there is next the task of the selection and administration of missionary enterprises. From the very beginning it has been the wise policy of the General Convention to leave to the Y. P. C. U. in large part the selection and administration of its home missionary work. Doubtless the same thing would have been done on the foreign field if the amount of work possible had been large enough to justify a separate enterprise.

This policy was wise chiefly for the reason that the imagination of youth is captured by different objectives from the imagination of more mature minds, and in either case, unless the imagination is captivated, little is done, whatever conventions may vote. The South appealed to the young people, and from the beginning they have responded generously to its needs.

Since the direction of the work has been in the hands of the young people there has been developed, first, in the whole organization, a sense of responsibility, and second, on the part of the Executive Boards and others in authority, a capacity for missionary administration which will be of inestimable value to the Church in later years.

As a part of this administrative factor in missionary work, there is being developed a recognition of the necessity for adequate missionary education, that the entire membership of the Union may know of the need and the ways of meeting it. And with this, there is being trained a group of missionary educators whose presence and work in the Church of to-morrow will be a large factor in its efficiency.

Missionary Personnel

Most important of all is the fact that the missionary training that is being given the members of the Y. P. C. U. is leading an increasing number of them to think of the mission field as the place where their lives are needed most. There is every reason to believe that with the continuance of our present methods of work, there will be no lack of young men and women in our Church who will be ready to say, "Here am I, Lord, send me." It can not be expected that the training school of the Church, working as it does very largely with young people in their teens, will be able to furnish missionaries ready trained for specific tasks, but it can and is now furnishing to the Church young men and women with the missionary motive, whose further and specific training the Church can direct according to the needs of its mission fields.

Missionary Vision

Underneath it all, the incentive to missionary giving of money and time and life, is a vision of the world's need, and a sense of the Christian imperative, "Go ye into all the world."

It is essential that this vision shall not only lead on the young people who will be the Church of to-morrow, but that it shall lead on the Church of to-day, to plan and to work and to give for an expansion of its missionary activities that will appeal to the adventurous spirit of youth that is willing to attempt the impossible and the unknown, for the sake of the Kingdom of God.

Stanley Manning,
Director of Young People's Work.
Boston, June 5, 1922.

For the Quiet Hour

It takes, it may be, a million of years to scatter a pinch of dust upon the surface of the earth; it takes ages to humble man, to chasten him; to rebuke churches and dogmatisms and prejudices and sectarianisms. The Lord hath weary work!

Jospeh Parker.

Our life is long. Not so, wise angels say.
Who watch us waste it, trembling while they weigh
Against eternity one squandered day.

Our life is long. Christ's word sounds different:
"Night cometh; no more work when day is spent."
Repent and work to-day, work and repent.

Lord, make us like thyself; for thirty-three
Slow years of toil seemed not too long to thee,
That where thou art there thy beloved might be.

Christina Rossetti.

Our fellowship with one another here is part of something larger than this world can limit or restrain. Our real citizenship in that larger, nobler kingdom or commonwealth has links, has hopes, has laws, which are or may be simply everything to us every day.

Archbishop Davidson.

The man who takes occasional flights to the New Jerusalem is a more efficient laborer in the old Jerusalem. The man whose citizenship is in heaven is sure to be a very noble citizen of earth.

J. H. Jowett.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

UNIVERSALIST WOMEN'S ASSOCIATION OF ILLINOIS

The thirty-third annual May Meeting of the Universalist Women's Association of Illinois was held in the Church of the Redeemer, Chicago, May 3.

The morning session was devoted chiefly to hearing of the work of the societies throughout the state. Twenty-one societies, either by delegate or letter, gave reports of the year's work.

The Association was honored in having as guest and speaker Mrs. Ethel M. Allen, president of the W. N. M. A., who gave a graphic picture of the work the National Association is doing and urged that all Universalist women take an active interest in the W. N. M. A.

The afternoon session was one of peculiar inspiration and consecration to every one present.

Matsu Koyama, who is returning to Tokyo after two years of study in America, gave an earnest address on conditions of life in Japan and told of her hope to improve those conditions, especially as they touch the lives of little children.

It is the high privilege of Illinois to have one of her women—Mrs. Alice Goodrich Rowe of St. Paul's on the Midway, Chicago—sent as a missionary to Blackmer Home, Tokyo, and a beautiful service commending her to this great work was held in the afternoon.

Dr. L. Ward Brigham, Mrs. Rowe, Mrs. Ethel M. Allen and Dr. Lewis B. Fisher took part in this inspiring service of consecration. All were stirred and thrilled by the words of these speakers.

Mrs. James W. Vallentyne, president of the Universalist Women's Association of Illinois, closed the session with an earnest appeal to all the societies that they seek to grow in service and strength by undertaking the larger, wider duties in life, by serving not only those at home but all people in all lands.

Evelyn C. Corlett, Secretary.

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W. U. M. S. OF CONNECTICUT

The twenty-eighth annual Convention of the Women's Universalist Missionary Society of Connecticut was held in Norwich on May 10 with a good attendance. Mrs. Susan S. Bishop, the president, presided and the various reports from seven Circles showed most excellent work during the past year. Particularly pleasing was the donation made to the Clara Barton Home—the pledge made at Detroit was $200 and our figures showed $351 the amount raised to date. For the Midori Kindergarten was another pledge of $200, and we raised $155 of it. Our treasury will make up the deficit.

We have 390 members and eighteen life members—two of these being new ones: Mrs. Addie Champlin of Hartford, and Mrs. Maude Cobb of Norwich.

We gave $100 towards the salary of our New England Missionary, Mrs. Katherine Haskell Ball, also our usual donations to Camp Hill—$40—and North Carolina at the rate of 50 cents per capita. Japan, too, received the same, according to our rule. We were pleased to have as a speaker one of the National Board, Mrs. Fred A. Moore, who told us of the great need of more workers in Japan. Rev. Fannie Austin of Stamford gave an excellent address on missionary work.

We are glad to receive a legacy of $2,000 from the estate of Wallace K. Bacon of Middletown, whose wife was one of our Life Members.

E. B. Howe, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PROMPTNESS AT WORCESTER

The first session of the convention at Worcester will begin at the advertised minute. So will every other session and so will every event within each session. The President always carries three watches and besides there is a big clock in the church. Be present and witness a demonstration of the power and "pep" that come from promptness.

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WRITE FOR ACCOMMODATIONS

Of course you are going to Worcester. Then it will be pleasanter for you if you have some place in which to sleep. You will be more likely to have a comfortable and thoroughly satisfactory room if you write at once to the chairman of the Accommodations Committee, Mr. Raymond Divoll, of Room 31, City Hall, Worcester. Give him all possible facts regarding your wishes and the probable time of your arrival and departure.

The price for rooms will be but seventy-five cents per night for each person if two are roommates.

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MY TRIP TO NEW YORK STATE

MAY 7-14

Did you ever take a trip through the Mohawk Valley in May? If you want a most pleasant time meeting the most energetic people, just visit the Sunday schools, starting with lovely Oneonta, and touching historic Cooperstown, picturesque Schuyler Lake, busy Utica, delightful Herkimer, hospitable Little Falls, and charming Fort Plain.

What are the characteristics of these schools? They have thoughtful, up-to-date teachers, eager to know how to tell stories and how to hold the attention of the classes; then, there are busy anxious superintendents wanting to find a way to vary their service of worship. In one school the question arose, "Can we do any disciplining in the church school hour?" The folks agreed that proper teaching can not be done in *any* school unless teacher and superintendent command attention. Irreverence and disorder are not permitted in a well regulated school. Here are hundreds of growing children being taught religious truths by earnest, active, faithful people who have visions of a future generation which shall be "doers of the Word and not hearers only."

Reports say, "Attendance has increased, interest is greater, we are pushing on." It was a pleasure to meet and know the Mohawk Valley folks.

S. J. M.

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GRACE CHURCH, LOWELL

A record of unusual honor is that made in the Armenian cause by the Sunday school of Grace Church, Lowell, Mass. Its cash contributions this year have amounted to over $246. In addition it has sent, paying $12 for transportation, three bales of clothing, each weighing a thousand pounds.

That church is well named. May its example be widely followed.

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GRADUATION IN SHIZUOKA

Says our Japan missionary, Rev. Hazel Kirk:

"March was a month of graduations. I was not present at the night school graduation because it was postponed until the last day of the month, and by that time I was in China. We had a very nice graduation in the kindergarten, twenty-five scholars receiving their first diplomas. As I have been nominally head of the kindergarten this year, this class had my signature on their certificates, instead of the customary Japanese seal. We had a number of foreign guests who enjoyed the exercises, especially after the formal part was over and the children did some of their plays and exercises for us.

This term we have two new teachers in the kindergarten. The girl who was head teacher last year has returned to the Midori Kindergarten and we have another Blackmer Home girl in her place. Another girl who lives in Shizuoka has been in training in Tokyo this past year and now returns to teach for us. As her home is quite a long distance from the school she will live with me and the other two teachers.

Among Our Churches

Maine Letter

Nearly all the churches are drawing their year's work to a close. There have not been as many additions to the membership as last year, but nearly every church has made substantial gains. Several summer parishes will be open during July and August. * * **Women's Day** was widely observed. The work of the W. N. M. A. was brought home to the churches in a new way. * * **The Maine W. U. M. S.** has made a fine record this year. Membership has steadily increased, there are several new circles, and the budget has been doubled. Several district meetings have been held. * * **A Well-Deserved Honor.**—At the annual Commencement of the University of Maine, the honorary degree of Doctor of Divinity was conferred upon Rev. A. A. Smith of Bangor. * * **Pittsfield.**—This church has been enjoying a year of activity and healthy growth. Rev. Sidney J. Willis is a man of unusual ability, and knows how to adapt the work of the church to meet the needs of his people. On Mothers' Day many elderly ladies and shut-ins were brought to church in automobiles. It is doing this sort of thing which has gained for Mr. Willis his popularity and made him the most loved minister in the town. * * **Kingfield and New Portland.**—These two churches are mourning the loss of their pastor, Rev. Arthur Soule, who has gone to Harrisville, R. I. Mr. Soule has done unusual work in these two parishes, and it is hoped that a successor will soon be chosen that the fine work may continue without interruption. * * **West Paris.**—Rev. Eleanor Forbes is supplying this church most satisfactorily. The Sunday school especially keeps up its interest and enthusiasm. * * **Turner Center.**—After a pastorate of nearly nine years, Rev. Grant Van Blarcom, on account of poor health, has been forced to resign. He is a fine preacher and a good pastor. As a matter of choice, he has always taken the pastorate of a small church. He leaves a host of friends in Turner. Rev. H. A. Markley has been supplying the pulpit, and on June 25 a candidate will be heard. * * **Oakland.**—Under the leadership of Rev. Milton Bennett this church has been active. The Sunday school has been reorganized and has had a rapid growth. Evening services are a feature of Mr. Bennett's work. * * **Old Town.**—The church has been steadily progressing. A new Mission Circle has been organized. The Y. P. C. U. has made rapid growth. * * **The Murray Lectureship.**—Maine is looking forward to a lecture tour by Dr. Marshall, Dr. Hall and Victor Friend in July. Rev. A. A. Blair, state president, and Mr. Folsom, are to make a preaching campaign into the great "North Country" the latter part of June and the first of July, with the object of visiting some of our dormant churches and of bringing our message into towns where we have no church. * * **State Convention.**—The coming State Convention is to be held in Auburn, Sept. 25-27. Monday is Young People's Day. Tuesday is divided between the Sunday school and the W. U. M. S. The occasional sermon will be preached on that day also. Wednesday will be devoted to the Convention proper, ending with a banquet in the evening and a program under the leadership of the Comrades. Among the speakers will be Rev. Stanley Manning, Rev. Maude Carey, Dr. Huntley, Dr. Joseph M. Tilden, and Dr. Lowe. * * **Quota and Reports.**—It is requested that every church which has not done so send in its quota at once, and also that every pastor see that his report is sent in. All quotas and reports should be sent to the secretary.

Milo G. Folsom.

Church News and Interests

DENOMINATIONAL CALENDAR

June 19-22. Pennsylvania State Convention, Church of Restoration, Philadelphia.

June 30-July 2. Texas Convention, Elgin.

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 12-13. National Universalist Comrades Days, Ferry Beach Park, Me.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,474
New Haven, Conn.	2
Peoria, Ill.	9
Bangor, Me.	12
Brunswick, Me.	1
Waltham, Mass.	5
Previously reported	1,503

CHRISTENINGS

Previously reported, 112. New Haven, Conn., 8. Salem, Ind., 2. Peoria, Ill., 23. Auburn, Me., 8. Brunswick, Me., 16. Boston, Grove Hall, 2. Melrose, Mass., 11. Total, 185.

PERSONAL

On June 5 the University of Maine conferred the degree of D. D. upon the Rev. Ashley A. Smith of Bangor, Maine.

The Rev. and Mrs. William J. Taylor, of Wausau, Wis., will spend the months of July and August in Europe, sailing from Montreal, June 30. A small party of friends are going with them, and a tour of the British Isles and the Continent is planned.

The weding of Miss Dorothy Smith, the daughter of the Rev. A. A. Smith, D. D., to Mr. L. Forrest Deane of Bangor, Me., formerly of Milo, took place Thursday evening, June 1, at the Bangor church, Dr. Smith officiating. About five hundred attended the ceremony and the reception, held in the church parlors, which followed. After a short wedding trip, Mr. and Mrs. Deane will reside in Bangor.

California

Pasadena.—Rev. Carl F. Henry, pastor. After a period of long waiting, ground was broken for the new church building, May 14. To Dr. H. L. Canfield fell the honor of wielding the spade, and he did it vigorously for a man of ninety-four. When almost ready to begin actual construction, our people became dissatisfied with the site selected. The rapid encroachment of business made it undesirable, and after long and diligent search and careful consideration we all united in the choice of a beautiful and much more expensive corner in a fine residential section. It has taken a long time to secure title, but now we have it, and a few hours after the deed was delivered, the enterprising builders began work. Sunday was a great day. Practically the entire Sunday school remained for a brief "Mothers' Day" church service, following which the combined school and church marched to the new site, where with appropriate ceremonies the work was formally begun. We are to

have a very beautiful Gothic church of concrete and hollow tile, and a parish house that will afford modern facilities for Sunday school and Young People's activities. The entire cost of building is estimated to be about $100,000, and the parish has entered into contract with two of its own members, Mr. H. H. Gates and Mr. H. M. Gragg, both experienced builders, who are to direct the work.

Illinois

Peoria.—Rev. B. G. Carpenter, D. D., pastor. Children's Sunday was celebrated here the first Sunday in June. It was a beautiful day and the church was crowded. Twenty-three babies were christened and nine new members received into the church. Mrs. C. A. Lefler, superintendent of the Sunday school, was in charge of the program, which included the presentation of an allegory, "The Changed Cross," by the senior class under the direction of Miss Elsie Holdau. The June issue of the *Builder*, our local publication, presents an enthusiastic program for the remainder of the season.

Indiana

Salem.—Rev. Willard O. Bodell, pastor. For many years it has been our custom to observe the first Sunday in June as homecoming day, and on June 4 a full program filled the day. Mr. John Clifford, president of the State Convention, was present at all the services. Friends came from Mentone, Peru, Swaizie, Walton and Galveston. Methodists, Baptists and Presbyterians were represented in the congregation. Over ninety, some coming more than forty miles and arriving in good time for the service, were present at Sunday school. Scattered all along the way from Kekone to Mentone are hundreds of Universalists who could easily attend our monthly preaching service here, for nearly every one has a car. Why is not this one way of solving the problem of the scarcity of ministers in our country districts? Following Sunday school was held a service of worship, and then the crowd gathered at the long tables in the vestry for dinner. In the afternoon the pastor preached again, supper was served, and then came the grand finale of the occasion, the Children's Day exercises in the evening. Although there were two other services of similar kind in the neighborhood, the church was taxed to its capacity. Under the leadership of Miss Bernice Hanks, the Sunday school gave a splendid program of songs, poems and tableaux. This church has a fine constituency, both old and young. We have an active group of young people, who are present at every service. Some of them teach in the Sunday school, and altogether conduct one of the best Unions in the state. Roy Moseley, one of our members, is state president of the Y. P. C. U. The Sunday school is steadily growing and congregations are increasing. It is hoped that a chapter of Comrades will be organized by the time of our State Convention. At some convenient date later on, a series of evangelistic services will be held. All are working that next year may be the best in our history.

Maine

Bangor.—Rev. A. A. Smith, D. D., pastor. At the annual parish meeting, reports from the various organization showed a thrifty and prosperous year. Approximately two thousand dollars has been raised by the Floral and Aid Society, the greater part of which amount was appropriated for church expenses. The treasurer reported all bills paid with a nucleus in the treasury. Our membership is steadily increasing, twelve uniting with the church at Easter. About 180 attended the annual fellowship supper on April 20. Among the guests were the pastors of the Congregational and Unitarian churches.

Pittsfield.—Rev. Sidney J. Willis, pastor. Owing to local conditions we observed Children's Day the first Sunday in June. Instead of the usual morning service the program was in charge of the Sunday school. Much credit is due the superintendent, Miss Florence Buxton, for the splendid program of songs and recitations. During the service sixteen children were baptized.

Kingfield.—Rev. Arthur M. Soule, pastor. Memorial Sunday marked the close of Mr. Soule's three-year pastorate at this church. On June 1, he went to Harrisville, R. I., to begin his new work there. The closing day was Baccalaureate Sunday and the members of the high school attended church in a body. Mr. Soule's sermon was "The Mission of Life." During the service one child was christened, and another little one was dedicated during the week. The other churches of the town regret with us that Mr. Soule is leaving and unite in wishing him success in his new endeavor. At a recent parish meeting news was received from the State Superintendent that several candidates were considering this field and it was voted to proceed at once to take the necessary steps to fill the vacancy caused by Mr. Soule's resignation.

Brunswick.—Rev. Harry F. Shook, pastor. Children's Day was appropriately observed in church and Sunday school. Three children were christened, and one new member was received into membership. Before the vacation season other new members are expected, and other children will be dedicated. Mr. Shook recently addressed the Bowdoin students at Sunday afternoon chapel. Members of the Grand Army and other patriotic bodies attended church Memorial Sunday, and on May 30 Mr. Shook delivered a Memorial Day address. Substantial improvements have recently been made upon the church property. Mr. E. R. Comee is in charge of the canvass for funds for the Washington Church and Perin-Cate Home to be conducted next fall. All departments of the church are active.

Massachusetts

Brookline.—Rev. Charles Conklin, D. D., pastor. Four little grandchildren of the late Dr. George L. Perin were christened on Children's Sunday, in a very beautiful and impressive service.

Melrose.—Rev. L. L. Lewis, pastor. Children's Sunday was observed June 11 with a large attendance and a fine service. Eleven were christened, making twenty-one during the year.

Provincetown.—Rev. William Wallace Rose, of Rochester, N. Y., is to be our summer pastor again this year. From July 9 to Sept. 3, morning services and evening lecture meetings will be held. During the winter the laymen have conducted evening services, giving papers of their own composition or reading sermons. This beautiful church is one of the sights of Provincetown. It is open daily to visitors. All Universalists coming to the Cape should not fail to attend a service here, or at least to visit the church.

Boston, Roxbury.—Rev. Stanley G. Spear, pastor. During the spring we have held illustrated vespers at which Mr. Spear has read the story of a popular photoplay. Special mid-week services were held during Lent, at one of which Dr. Bush of Chelsea was the speaker. On April 28 we held our annual roll-call supper. Rev. J. B. Reardon of Quincy was the speaker of the evening. The second annual play, "The Arrival of Kitty," was presented on May 12. On May 25, the Master Painters' Orchestra gave a concert to the Comrades and their friends. Our church was one of the stations for the receiving and shipping of clothing to the Near East Relief. Roxbury people have been generous, and it is reported that almost a ton of clothes has been shipped. On Memorial Sunday, Post 26, G. A. R., and auxiliary organizations met with us at morning worship.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, pastor. There is nothing which gives a church a better standing in its community than to have its people active in the philanthropic and public spirited activities of the city. We are proud of the useful work which many of our people are doing. Mrs. Dana Collins is chairman of the executive board of the Children's Home. Mrs. Charles Bailey is vice-president of the Helping Hand Society, a director of the Women's Aid Home, a member of the executive board of the Children's Home and the executive board of the District Nursing Association. Mrs. Fred Holt is on the board of Associates of the Elliott Hospital. Mr. Henry Stevens is on the board of the City Mission. Mrs. Stevens is vice-president of the New Hampshire Settlement Association. Mrs. Yantis is a member of the New Hampshire Sunday School Association board (interdenominational), and many others among our people are doing useful work along similar lines.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. Plans have already been made to hold the State Convention in this church in the early fall, at which time we shall celebrate the semi-centennial of the founding of the church.

* *

TENNIS AT MURRAY GROVE

The Executive Board of the Murray Grove Association has voted to have a good tennis court constructed and the work is in the competent hands of Mr. Walter Gabell. This is in line with the determination to make the resort one of great attractiveness for old and young. Visitors are advised to bring their rackets.

* *

THE DENOMINATIONAL ASPECT OF MURRAY GROVE

The solution of most problems lies in a genuine desire to have them solved. The problem of the future of our Church was solved the moment we exhibited a desire to solve it. The gloom of the past is gone. The enthusiasm and impetus of the present is inspiring. If you are still a "doubter" follow the Institutes at Ferry Beach, Murray Grove, Chattanooga and Chicago—the Universalist "Cantonments" for its army of workers.

The "Officers Training Camp" at Murray Grove serves the Middle Atlantic states, and here amid sacred scenes will our workers be drilled and prepared for larger and better things.

Every Universalist should support and encourage the work of the Institutes at these training centers. At Murray Grove provision has been made to protect our ancient landmarks, as well as a beautiful new hotel with modern equipment affording ample accommodations for Institute students and visitors alike. A road to the Bay and other improvements have been made costing $26,000. All of this has been raised but $5,000. Won't you be one to help in this worthy Universalist enterprise? Send pledges or cash to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., or to Walter Gabell, 6600 N. 13th St., Philadelphia, Pa.

* *

ASSOCIATION OF THE LARGER HOPE

The third session of the Association of the Larger Hope at Red Hill, N. C., May 24-25, was the best and most profitable which this new organization has yet held. On the first day the speakers were Rev. R. S. Kellerman, Mrs. Katherine Haskell Ball, Rev. Dwight A. Ball, and Rev. H. L. Canfield. On the second day, Mr. Canfield preached in the morning, Mrs. Ball talked on Sunday school work, Miss Clara Matthis, Mrs. Jem Robinson and Mrs. P. D. Malpass, of the Red Hill Mission Circle, gave interesting papers, and Mr. Kellerman and Mr. Ball gave the concluding addresses.

The next meeting of the Association will be held at the Magnolia Church.

* *

THE MURRAY LECTURESHIP

The Lectureship began its summer campaigns on June 11, when Dr. Vincent Tomlinson of Worcester started for Kentucky to help Superintendent Chapman with a series of meetings. On June 15 Stanley Manning started for Texas to campaign with Rev. R. L. Brooks. In the first part of July, Dr. Marshall and Victor Friend will be in Maine speaking under the direction of Superintendent Folsom. Dr. Potterton, Mr. Tenney and Dr. Hall will probably make a raid on the Pine Tree State in August.

Dr. van Schaick, Roger Etz, and Miss Ulrich, under the guidance of Superintendent Walker, will visit the "Associations" of New York state as follows:

Niagara Association, Ridgeway, June 14.

Ontario Association, Rochester, June 15.

Alleghany-Steuben Association, Friendship, June 16, 17, 18.

Cayuga Association, McLean, June 21.

Central Association, Hubbardsville, June 23.

Chenango Association, Binghamton, June 25.

Otsego Association, Fly Creek, June 27.

Mohawk Association, Fort Plain, June 28.

Eastern Association, Troy, June 29.

All of the faithful who can make it possible to join in these meetings should do so. In these days of automobiles there should be many such. It will be a joyful and inspiring pilgrimage.

Under the direction of Superintendent Fortier the campaign through New Hampshire will commence on Sunday, June 25, with an all-day meeting at the historic church in Winchester, N. H. The party will consist of Charles Tenney, Richard Billings, Mr. Fortier and Dr. Hall, to be supplemented as it goes along with Dr. McCollester, Dr. Clarence Rice, Professor Skinner and others as they can be drafted. The itinerary is as follows:

June 25, Winchester, N. H.
June 26, Wilmington, Vt.
June 27, Alstead, N. H.
June 28, East Lempster, N. H.
June 29, Springfield, Vt.
June 30, Barnard, Vt.
July 2, Glover, Vt.
July 4, Swiftwater, N. H.
July 5, Barre, Vt.
July 6, South Strafford, Vt.
July 7, Hartland Four Corners, Vt.
July 8, Claremont, N. H.
July 9, Plymouth, N. H.

Mr. Fortier calls this "A Historic Pilgrimage," because each one of these places has association with some notable person in Universalist history.

The New Hampshire churches in the neighborhood of Winchester will close on June 25 and their congregations join in the Winchester meeting. Some of the churches in Massachusetts might do the same, or at least send delegations to this meeting, Let us get together all along the route. learn to know each other better and hearten each other for the work before us.

Frank Oliver Hall, Chairman.

* *

STATE CHAIRMEN

To the list of state chairmen of the Campaign for Funds for the Washington Church and the Perin-Cate Home may be added the following names: Rev. B. C. Ruggles, California; James N. Day, Kansas; Rev. James Houghton, Missouri; W. H. Rollins, Texas.

* *

UNIVERSALIST NATIONAL CEMETERY

On Memorial Day, under a cloudless morning sky and in the historic scenes of our denominational shrine, "the parcel of ground" set apart at Murray Grove for a burial place was formally dedicated. The annual Murray Grove Pilgrimage had brought many of our people from New York, Newark and Philadelphia. They, together with friends from the neighborhood, made up an assemblage of some fourscore or more persons.

Rev. Clinton Scott presided at the exercises. After the singing of a hymn and the reading of Scripture, Rev. Herbert E. Benton led in prayer. Mr. Edwin M. Waller, president of the Murray Grove Association, presented the plot with an appropriate speech, and Rev. Henry R. Rose, D. D., received the ground for the Universalist General Convention and the denomination. Dr. Rose spoke of the significance of setting apart a spot as the resting place for the soldiers of freedom in religion, and recited Whittier's poem of faith, "Eternal Goodness."

During the morning the girls and boys had gathered armfuls of flowers—daisies and mountain laurel—from the woods of the Potter farm. With these Miss Irma Ford of Philadelphia decorated the grave of Mrs. Frederick A. Bisbee, and after the singing of "America," and the pronouncement of the benediction by Dr. Rose, the congregation marched to the nearby community cemetery and placed flowers on the graves of Thomas Potter and Rev. Gilbert W. Barnes.

As soon as certain legal forms are complied with, we shall have at Murray Grove a denominational memorial burial place which will meet every requirement of personal attention and perpetual care. At present a memorial stone in the new plot marks the resting-place of the wife of Dr. Bisbee. A few yards away is the grave of the prophet Potter and of others who in those earlier days labored in faith. More and more, as associations grow, and those of later years build their lives into the body of the church, will Good Luck become to us a shrine and a symbol of sacrifice.

Clinton Scott.

A NEW ERA IN THE FORWARD MOVEMENT

The Universalist Church on the North Shore, Chicago, is only a youngster, but vigorous and prophetic with the spirit of youth. It only came into existence on May 18, when the forty charter members under the lead of their pastor made a new Universalist church in Chicago. Mr. George J. Holmes of 914 Glengyle Place is chairman, and Miss Phoebe Morse of 1327 Lincoln Ave., Evanston, is the secretary. Since opening the collections have averaged over $14 per Sunday, and other contributions have totaled about $1,000, meeting all expenses. One hundred and twenty-five families are affiliated and it is expected that with the opening in the fall there will be large additions. Rev. Lucy W. W. Markley, the pastor, does not want this movement called a "Mission," as it is already a self-supporting church. It is furthermore an illustration of what can be done in hundreds of places, given a place to hold services and a minister of ability filled with the spirit of the Master, who has or can get the resources to carry on through the introductory season.

* *

DR. VAN SCHAICK AT MURRAY GROVE

Rev. John van Schaick, D. D., will preach at Murray Grove on the opening Sunday of the season, July 16. Last year he visited the shrine and wrote for the *Leader* a delightful, inspiring article, having been deeply impressed by the Grove and its sacred associations.

There should be a large attendance to weclome this rare man.

* *

Notices

TENTH ANNUAL CONVENTION G. S. S. A.

First Church, Worcester, Mass., July 16-19

Sunday, July 16. 10.30 a. m. Morning worship. Sermon, Rev. F. W. Gibbs. 12. Sunday school. Mr. Carl A. Hempel, superintendent; Miss Elizabeth Randall, reader; Dr. Huntley, teacher. 2.45 p. m. Institute. The Old Testament in the Sunday school, Dr. McCollester. Teacher training, Mrs. Nellie E. Friend. 7.30 p. m. Platform meeting. Sunday School Music and the New Hymnal, Mrs. Stella Marek Cushing. Human Gardening, Rev. Lucy Markley. Our Program for Advance, Dr. Lowe.

Monday. 9 a. m. Institute. Making the Bible Real, Mrs. Stanley Manning. Devotional meeting. Business. 1.45 p. m. Institute. The New Testament in the Sunday School, Dr. McCollester. The Teaching of Missions, Miss Markley. Group Conferences: Home Department, Mrs. Carrie J. Crowell. Sunday School Music, Mrs. Cushing. 7.30. Platform meeting. The Church and the Sunday School, Hon. Roger S. Galer. The Heart of Turkey, Miss Ruth Woodis. Truth Giving through Story Telling, Miss Sarah J. Morgan.

Tuesday. 9 a. m. Institute. The Intermediate Department, Miss Ethel M. Freeman. 10. Devotional meeting. 10.15. Business. 11. The Publishing House and the Sunday Schools, Rev. Harold Marshall, D. D. 11.45. Institute. The Elementary Department. Rev. Laura B. Galer. 2.40 p. m. Institute. Teacher Training, Mrs. Friend. 3.40. Group Conferences: Handwork, Mrs. Frank N. Chamberlain. Social Service, Rev. John M. Ratcliff. 7.30 p. m. Platform Meeting. The Reign of King William and Queen Mary, Dr. Huntley. The View of the General Convention, Rev. V. E. Tomlinson, D. D. Dollars, Rev. E. Dean Ellenwood, Woonsocket, R. I. Spiritual Illiteracy and Its Remedy, Prof. Walter S. Athearn.

Wednesday. 9 a. m. Institute. The Elementary Department, Rev. Laura B. Galer. 10. Devotional meeting. Business. 11. Why I Go to Japan, Rev. Clifford Stetson. 1.45 p. m. Institute. Making the Bible Real, Mrs. Manning. 2.40. Institute. Illustration, Miss Morgan. Group Conferences: The Intermediate Department, Miss Freeman. The Work of the Superintendent, Mr. Hempel.

* *

MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. John van Schaick, D. D. July 23, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

* *

CHENANGO ASSOCIATION

The 100th annual session of the Chenango Association of Universalists will be held in connection with a Field Day and District Rally of Universalists at Binghamton, N. Y., on Saturday and Sunday, June 24 and 25. All Universalists in New York and Pennsylvania who are within reach by train or auto are urged to attend. A delegation of prominent men and women of the denomination will be on the program as speakers.

Charles C. Lamb, Clerk.

* *

FERRY BEACH FAIR

All articles for the Annual Ferry Beach Fair, Aug. 1, should be sent to Mrs. C. A. Polsey, 18 Summit Road, Medford, Mass. After July 21, they should be sent to Quillen House, Old Orchard, Me. Members and friends are asked to solicit articles from the Ladies' Aid, or other organizations, in the local churches. The proceeds of this fair are expended in making needed improvements at Ferry Beach.

* *

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.

Price $1. Special price to ministers.

Send order to

Rev. Roger F. Etz, Secretary,
176 *Newbury St.,*
Boston, Mass.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been received by the Indiana Fellowship Committee on a letter of transfer from the Fellowship Committee of South Carolina.

Rev. Almira L. Cheney has been granted a letter of transfer to the Ohio Convention.

Hary Adams Hersey, Secretary.

* *

OFFICIAL CALL

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. The first business session will be called to order at 10 o'clock on Monday morning, July 17, but on the preceding day an inspirational and educational program will be presented. Institutes, group conferences and platform meetings will be held on all four days.

Carl A. Hempel, Secretary.

THE SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 28-Aug. 7

Faculty: Rev. George A. Gay, Director. Rev. L. B. Fisher, D. D., representing G. S. S. A.; Rev. F. B. Bishop; Mrs. Katherine Haskell Ball, representing the W. N. M. A., Edgar T. Williams, representing the Y. P. C. U.

Courses of Study. Elementary: Child Psychology, Mrs. Ball. The Message of the Master Teacher, Dr. Fisher. Advanced. The Teaching Values of the New Testament, Dr. Fisher. The Origin and Character of the Bible, Rev. F. B. Bishop. Special Subjects: Mission Study, Mrs. Ball. Young People's Work, Edgar T. Williams. The Organization and Administration of the Church School, Dr. Gay (provided a sufficient number wish to take the course).

The young ladies will be accommodated at the parsonage under the care of Mrs. Ball; the young men at the church, under the direction of Dr. Fisher. Meals will be served at the church,

No person under sixteen may enroll as a student.

Expenses. Enrollment fee, $1. Board $10. Excursions, $5. Add to these items your carfare in order to estimate the total expense.

Plan to reach Chattanooga Friday, July 28.

Send in your names and enrollment fee as soon as possible in order to insure accommodations.

Program

Friday, July 28. Assembling of delegates. 7.30 p. m. Mass meeting. Sermon, Mr. Bishop.

Saturday, 6.55 a. m. Prayer and devotional meeting. Classes from 9 to 12. 1.30 p. m. Trip to Lookout Mountain. 5. Lecture, Mr. Williams. 7 p. m. Sunset service, Mr. Bishop, leader.

Sunday, 8 a. m. Devotional meeting. 9.30. Lecture, Mr. Williams. 9.45. Sunday school. 11. Morning worship, sermon, Dr. Fisher. 2 p. m. Trip to Flintstone, Ga. 5. Lecture, Mr. Williams. 7. Twilight service, Dr. Gay, leader.

Monday. Classes in the morning. Study and recreation in the afternoon. 4 p. m. Trip to Cameron Hill. 5. Lecture by Mr. Williams. 7. Twilight service, Dr. Fisher, leader.

Tuesday. Classes in the morning. Study and recreation in the afternoon. 7.30 p. m. Song service.

Wednesday. Classes in the morning. 1.30 p. m. Trip to Signal Mountain. Lecture. Mr. Williams. Picnic supper. Sunset service, leader, Dr. Gay.

Thursday. Classes in the morning. Study and recreation in the afternoon.

Friday. Classes in the morning. Preparation for examinations in the afternoon. Rest and recreation.

Saturday. Final lectures by Mrs. Ball and Dr. Fisher. Examinations. 7 p. m. Annual Institute Banquet.

Sunday. 8 a. m. Devotional meeting. 9.45. Sunday school. 11. Morning worship. 1.30. Trip to Chickamauga. Picnic supper. Sunset service. Dr. Fisher, leader.

Monday. Delegates return home.

* *

NEW YORK FELLOWSHIP COMMITTEE

At a meeting of the New York State Fellowship Committee, held at Utica, May 23, a letter of license was issued to Edward Ellis of Gloversville.

Rev. Klass Oosterhuis of Whitesville, who has heretofore been in the Unitarian denomination, applied for letters of license, and the application was granted upon satisfactory proof of his credentials in that denomination.

Recently by correspondence the Committee has transferred Rev. Isaac V. Lobdell to the Ohio Convention, and has issued letters of license to Hugh E. Lalone of the Canton Theological School, and to Rev. Ethel Knapp of St. Lawrence, who comes to us from the Methodist fellowship.

George H. Bowers, Secretary.

* *

W. U. M. S. OF PENNSYLVNIA

The seventy-fourth annual session of the Women's Universalist Missionary Society of Pennsylvania will be held in the Church of the Restoration, Philadelphia, Tuesday, June 20, 1922, at 11 o'clock, for the election of officers for the ensuing year and for the transaction of any other business that may come before the meeting.

S. B. Gregory, Recording Secretary.

Y. P. C. U. CONVENTION
Official Call

The thirty-fourth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Worcester, Mass., beginning at 7.30 p. m., July 19, 1922.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Louis F. Merlin,
Secretary.

Brooklyn, N. Y., April 11, 1922.

* *

Y. P. C. U. CONVENTION
Worcester, July 19-23

Wednesday. 7.30 p. m. Song service. Roll Call. Addresses of Welcome. Greetings from General Convention, Hon. R. S. Galer. Response and President's Annual Address, Mr. Chas. E. Taylor, Illinois. Appointment of Sessional Committees. Keynote Address, Rev. Fred C. Leining, Providence, R. I.

Thursday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Missionary Education Conference, in charge of Miss Marion Griffith, Minneapolis, Minn. 10. Business. 1.30 p. m. Group Conferences. 3. Sightseeing by auto. 5. Reception at All Souls Church. 7.30. Vesper Service. Principles of Stewardship, Miss Alsace Crosby, Peoria, Ill., leader. 8.15. Mass Meeting. The Future in America, Rev. J. F. Newton, D. D.

Friday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Business. Annual Missionary offering. 2 p. m. Outing to Clara Barton Home. 4. Outdoor devotional meeting. Miss Dorothy Gibbs, Fitchburg, Mass., leader. 8. Mass Meeting. Training for Leadership in a Democracy, Rev. F. M. Eliot, St. Paul, Minn.

Saturday. 6.30 a. m. Outdoor Quiet Hour Service. The Practise of Stewardship: What Stewardship Means to Me. Mr. Robert M. Rice, Akron, Ohio, leader. 8.30. Missionary Prayer Meeting, Mr. Manning, leader. Business. 2 p. m. Outing at Lake. 6.30 Banquet. Speakers, Dr. Lowe and others. 8.30. Dance.

Sunday. 9.30 a. m. Communion Service, Dr. Tomlinson officiating. 10.30. Service of Worship, Occasional sermon, Things Worth While in America, Rev. John E. Price, Cincinnati, Ohio. 3 p. m. Service of Silence. 3.30. Consecration service conducted by Rev. E. D. Ellenwood. 7.30. Closing mass meeting. Address by Dr. J. M. Tilden, president of Lombard College.

* *

MURRAY GROVE FAIR

The Murray Grove Fair will be held on Aug. 18, 1922, and it is planned to make this the very best yet.

A very strong effort is being made to raise sufficient money to clear off the balance of our indebtedness from the fair.

All those interested are asked to send either donations of money, fancy or useful azrticles to the chairman, Mrs. Walter Gabell, 6600 N. 13th St., Philadelphia, Pa.

* *

MAINE FELLOWSHIP COMMITTEE

Letter of transfer has been granted Rev. Arthur M. Soule to the Rhode Island Convention.

Allen Brown, Secretary.

* *

Married

Smith-Adams. In Concord, Vt., May 8, by Rev. C. F. McIntire, Allen Smith and Minnie A. Adams.

Johnson-Paine. In Palmer, Mass., April 29, by Rev. A. N. Foster, Eric V. Johnson of Hartford, Conn. and Gladys Paine.

Salmonsen-Christiansen. In Palmer, Mass., April 29, by Rev. A. N. Foster, Martin Salmonsen of Worcester, and Laura Christiansen.

Keach-Reed.—In Concord, Vt., May 25, by Rev. C. F. McIntire, Willard H. Keach and Helen E. Reed.

* *

Obituary

Mrs. Clara A. Hayden

Mrs. Clara A. Hayden, long identified with the Norway, Me., church, died at her home, April 30, at the age of ninety-three years. She was the mother of twelve children, nine of whom survive her and were with her during her last days.

Hers was a beautiful character worthy of the tribute paid by her pastor, Rev. Chester G. Miller, who officiated at her funeral.

Mrs. Sarah Roche

Mrs. Sarah Roche passed away, May 9, at her home in Blue Island, Ill., where she had lived for many years. She was born near Portland, Ind., in 1827, and in 1842 moved to Chicago, where in 1847 she married Walter P. Roche. In 1885 Mr. and Mrs. Roche moved to Blue Island, then but a tiny hamlet. From the time of its founding Mrs. Roche has been a faithful member of the Blue Island Universalist church, and at the time of her death, was its oldest living member.

Funeral services were conducted by Rev. R. A. White, a long-time friend, and interment was at Greenwood Cemetery.

Mrs. Roche is survived by one son, Albert W. Roche, and by two daughters, Emily Roche and Mrs. Grace E. Holland.

Mrs. Ella Burr Hunt

With the death of Mrs. Ella Burr Hunt, the Danbury, Conn., church has lost one of its oldest and most loyal members. She passed away at the home of her daughter, Mrs. Edward B. Bradley, in Westport, Conn. Mrs. Hunt was born in 1833, coming of a staunch Universalist family. While residing in New York City, she joined the old Bleecker Street Church, and was always proud of her association with it. In 1854 she married Mr. Floyd Hunt, and to them four children were born, three of whom survive her. For the greater part of her life Mrs. Hunt lived in Ridgbury, near Danbury.

Mrs. Abbie M. Crowell Bruce

Mrs. Abbie M. Crowell Bruce died in Lebanon, N. H., March 28, on her eighty-fourth birthday. After her marriage to Captain H. N. Bruce, she lived for many years on her parents' home farm, giving them devoted care. Following the death of her father, Mr. and Mrs. Bruce moved to South Pomfret, Vt., where their home was a Mecca for the hosts of friends and acquaintances who came from everywhere to visit them, receiving always a genial, hearty and genuine welcome. Soon after her husband's death in 1903, Mrs. Bruce went to Woodstock to live. The last two years of her life were passed in Lebanon, where she received the same tender care she had so freely given to others. Always keenly interested in the problems of the day, she held, with a simple and abiding faith, that all the bitter problems of the world could be solved by righteousness and love, or, if need be, by more righteousness and more love.

Funeral services were held in the Universalist church at Woodstock, Vt., March 28.

Evolution and Mr. Bryan

Probably the clearest and most effective answer made by any scholar to the claim of Mr. Bryan that the Doctrine of Evolution is false and destructive of religion, is to be found in **"The Spark in the Clod, or Religion and Evolution,"** by **Dr. J. T. Sunderland.**

The Beacon Press, 16 Beacon St., Boston. Postpaid $1.15.

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A Presbyterian clergyman writes: "I am one of a group of eight ministers of different denominations who have been reading together Dr. Sunderland's book, and our unanimous verdict is that we have obtained from it more vital knowledge of what the Bible really is and means, and of its true value and place in the world, than from all our theological study in the past."

A Congregational minister writes that he has just taken a large Bible Class through the book, and with results that have delighted everybody.

A Michigan Judge in his enthusiasm writes: "I have finished my second reading of Dr. Sunderland's marvelously illuminating work, and, as a result, I am sure I have more knowledge—real knowledge—of the Bible than all the clergymen of this city put together." Is this strong language? Read the book and possibly you will forgive him.

Every minister and Bible student of whatever denomination should have the book. No church should be without an Adult Class in its study. We have information of its being read aloud in many homes. Besides being packed with exact knowledge, it is interesting as a story, and just the book for home reading.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

If the Irish would only try peace once they might like it.—*Financial American.*

* *

Woman: "I should think you would be ashamed to beg in this neighborhood."

Tramp: "Don't apologize for it, mum, I've seen worse."—*Williams Purple Cow.*

* *

Well, the great war seems to have made the world safe for the Turks.—*Greenville Piedmont.*

* *

A nation that can not convict its murderers makes a fine show legislating the length of a bathing skirt.—*Columbus Record.*

* *

An order to a seed-house from a newly-married couple who had moved from the city to Huntington, L. I., contained the following: "*Dear Sirs:* Please send us one package each of Schizanthus Wisetonensis, Primulinus hybrids, Caladium Esculentum, Salpiglossis superbissima, Pueraria Thunbergiana. This is our first year in the country and we want to begin right."—*New York Evening Post.*

* *

"Fifty dollars for six photographs?"

"That's what I paid.

"Where does the work come in to justify such prices?"

"Well, they look like you and yet they don't look like you. There's where the fifty dollars comes in."—*Louisville Courier-Journal.*

* *

The critics may be right, for the colleges certainly lack religion if they rely on what the freshmen bring in from home.—*Boston Herald.*

* *

Aline and her brother attended a birthday party of a playmate. Ice-cream, cake, and lemonade were served. The boy asked his hostess for a glass of water.

"Drink your lemonade," Aline said, interrupting.

"I don't want lemonade. I want water," said the boy, looking pleadingly at his hostess.

"Don't be silly. Drink your lemonade," said Aline. "It's just like water."—*Exchange.*

* *

Thomas A. Edison is not much given to humor—he is far too busy for that—but he has one pet yarn that he is never tired of repeating.

A man from the country one day came to town and put up at a first-class hotel. He went to the office and asked the clerk what were the times of the meals.

"Breakfast, seven to eleven," answered the clerk; "lunch, eleven to three; tea, three to six; dinner, six to eight; and supper, eight to twelve."

"What!" shouted the astonished visitor. "When am I going to get time to see the town?"—*Congregationalist.*

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